A Direction vnto true happineſſe, ſtanding of three parts.

Admonition to the Reader.

I Pray thee (gentle Reader) firſt learne to vnderſtand this Direction, examining it in euery point, ſo that thou finde it true, and agreeing with the holy Scripture. Then conſider how thou likeſt, and alloweſt of it: Both which, if thou doeſt, thou ſhalt eaſily finde and feele the whole worke vpon thee, as it is to be deſired. The firſt part by diligent meditation, will humble and bring thee low in thine own ſight, and raiſe in thee a true ſorrow of heart, ſeeing thy deadly miſery. The ſecond Part, by

The benefit of this Direction is firſt to vnderſtand it, ſecondly, to examine it, thirdly, to conſider how thou likeſt it.

The firſt part tendeth to humble thee.

The second part to settle thee in peace. The third part to conforme thee to the wilof God, and how to walke with God.

A daily tri-all moſt neceſſary.

Note the nature of true repentance.

by the working of Gods Spirit, ſhall ſettle thee in moſt cleare ſafety and peace, by ſeeing thy ſelfe deliuered from the ſame miſery. The third Part will ſhew thee how to change thy life, and conforme it vnto the will of God, and giue thee direction how to walke with God daily. If thou dealeſt not ſoundly with thy ſelfe in the two former Parts, neuer ſet vpon the third. And although thou attaine to the vſe of them both, yet ſhall it be meete for thee to proue thy ſelfe daily by them, that thine eſtate may bee found good indeede, and after make the third Part inſtead of a daily direction for thee, vntill thou ſee thy ſelfe reformed, and made like vnto it, which is the true vſe of it. For he that is come to repentance in truth, muſt make a daily vſe of them all three. *Farewell.*

A GARDEN OF Spirituall Flowers.

The first Part.

EVery one that will be saued, must first know and be perswaded in heart, of his miserable estate, layd forth in these eight points following, and bee truely humbled thereby. Rom. 5. 12

A good note for all that will be saued.

1 That wee were created happy in the loynes of *Adam*: which happinesse he lost by his fall, and we through him; & so are brought to vtter misery. Mans misery by *Adams* fall. Gen. 1, 6. Eph. 4. 14. Eph. 1. 1. 2. 3.

2 That this our misery consisteth first in our guiltinesse of *Adams* transgression, and our owne both originall and actuall sinnes: And secondly, in the desert and punishment therof, which is death temporall of the body & eternall both of body and soule; with all the calamities that appertaine to them both. Wherein mans misery consisteth. Rom. 5. 12 Psal. 51. 5. Tit. 3. 3. Rom. 12.

See the nature of sinne.

Deut. 27. *Note.*

Rom. 1. 18 Mat. 16. 26

Psal. 49. 7. An especiall meanes to make vs goe out of our selues.

1 Pet. 4. 11

The woful misery of them that know not their misery. Rom. 7. 8.

3 That our sinfulnesse is such, as it continually defileth all our actions, our thoughts, words and deedes; and that the punishment (which is Gods curse) is such as lyeth vpon vs alwaies, and in all places; say that wee are nothing but a lumpe of sinne, and vnder the wrath of God continually.

4 That no man is able to satisfie for his sinnes, to appease Gods wrath, and to come out of this misery, by any thing that he can doe, or that may bee done by any other man for him. And that none is able to beare and ouercome the intollerable weight of that curse of GOD which hangeth ouer him for his sinne.

5 That they which know not this, still goe forward in it without trouble of minde, thinking their case good enough. They not onely know it, being full of poyson and rebellion, for the most part rage against the doctrine therof, and become more greedy to goe on in all euill, when they see their sinne for-

forbidden; or at least they abide still in it. But if any be pricked in conscience, and humbled by this, he maketh a right and profitable vse of it; as shall be seene in the sixt point.

Act. 2. 37.

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6 That seeing it is thus with men; they who haue not mourned, and yet see they haue cause, must sorrow and weepe, turning their laughter into wailing, and their ioy into heauinesse, till they see themselues deliuered from this woe; for they are not to bee ignorant that there is hope,

What they must doe that haue not mourned for their sins, Acts 2. 37. Ioel 2 12, 13 Iam. 4. 9.

7 That to attaine this mourning, (which is hardly wrought in vs) these meanes, and such like are to bee vsed. 1. That wee harden not our hearts in hearing the Law, but suffer it to worke vpon vs. 2. To be willing to examine our hearts and liues, for the finding out of some speciall sinnes, and when wee see them, we doe not lightly passe them ouer, and confesse them, but aggrauate them, to humble vs. 3. That wee consider the greatnesse of the punishment,

Seuen special meanes must be vsed to attaine vnto mourning Psal 59 7. 1 Psal 4 4. 2 1 Sam. 15. 3 Dan. 9. 5.

with the eternitie thereof. 4. An holy despaire of any remedy from our selues, or any other creature. 5. A perswading of our selues that many are damned for those sinnes which we liue in. 6. That we weigh and consider our mortality in this life, and the vncertainty of our death. 7. And finally, vse all the afflictions which God laye vpon vs, vnto this end.

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Luk. 16. 26
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Psal. 90. 12. 1 Cor. 11.
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Iam. 4. 14 Heb. 12. 20. 27.

Note. 1 Sam. 7. 1. What the end of true mourning is.

8 That this mourning and sorrowing for sinne, and the woe it hath brought vpon vs, cannot appease Gods wrath towards vs; but is required of all vnbeleeuers, to breake their hearts, and cause them to lament after God; not to iustifie them before GOD, but to make them fit to receiue the Gospell, and prepare them to his voyce, that saith, *Come vnto me, all ye that trauell, and are laden, and I will giue you rest.* For although men cannot make account of the remedy, except they feele their need and misery; yet if any rest in this sorrow, and seeke not the

Acts 2. 37.

Mat. 11. 28

An especiall obseruation. Mat. 9. 12

the remedy following in the next Part, hee shall neuer be happy: for it shall either vanish and be forgotten in time, leauing no fruit behinde, or driue them to vtter despairing.

The second Part.

HE must know and be perswaded, that he is as fully and clearely restored vnto happinesse, as hee was deepely plunged into misery: which is declared in the eight points following.

1 That God hath prouided a remedy against all this misery, by which we may be set free from it. This remedy is perfect satisfaction, and perfect righteousnesse; whereby onely wee may be freed from death, and restored vnto life: so as Gods Iustice may be fully answered, all our sinnes forgiuen, and wee adopted vnto eternall life.

2 That this Remedy is not to bee found but onely in CHRIST IESVS, who being both God and Man, hath in our

1 King. 21. Mat. 27. 5. *Note.* How hee should bee raised that is cast downe by the sight of sinnes. Iob. 7. 16. 1 Tim. 1. 14 15. 16. Mat. 1. 21. 1 Pet. 1. 18. Eight speciall remedies to bee obserued by him that would be raised. First remedy is, perfect satisfaction, & perfect righteousnesse.

2 Remedy where it is to bee found.

Esa. 53 5.

Rom. 5. 18 1 Cor. 1. 30. 31.

our Nature, suffered the punishment due vnto our sinnes, to deliuer vs from the same; and fulfilled the righteousnesse of the Law, to iustifie vs before God: and so deliuering vs from sinne and death, hath restored vs to righteousnesse and life; being made vnto vs (from GOD his Father) Wisedome, Righteousnesse, Sanctification, and Redemption: and whosoeuer glorieth may glory in the Lord.

The third remedie is Faith.

3 That the onely meanes to receiue Christ, and in him saluation, is Faith in his person, mentioned in the former part of this Direction: seeing Christ hath plainely affirmed, that he is a Physitian to such sicke ones; and calleth them to receiue, that is, to beleeue it.

Luk. 5. 31. Mat. 11. Rom. 10.

What faith is.

Which Faith is a wonderfull and supernaturall grace of God, whereby wee receiue Christ & all his benefits, and is ordinarily wrought in mens hearts by the outward preaching of the Word, and the inward operation of the holy Ghost. Therefore such as seeke this,

Iob 1. 43. Note.

must

must heare Sermons often and diligently, they must bee much moued and drawne by the reports of other godly; as *Andrew* by *Peter*, & *Nathaniel* by *Philip*. And they must be encouraged to beleeue, by the example of others, who were as farre off as they: they must vse good company, as *Paul* when hee was cast downe, sought to ioyne himselfe to the Apostles, & reuerence Gods graces in the Ministers, and in his people. By these meanes many haue beene added to the Church, and beleeued. Act 19. 16. 1 Cor 14.

4 That by these glad tidings preached in his name, & the other meanes, God draweth the hearts of such as shall enioy it, after they know that there is a remedy, to hunger after it, and desire it aboue all other things: not fleetingly, nor couertly, but feruently & constantly, so as nothing can satisfie them without it; and to prize it aboue all other things: which grace, being a peculiar g ft of the Spirit, is not without faith in some measure. And though it be not in full Acts 4. 7.

The fourth remedy is to hunger after the remedy. Ioh. 6. 44. To hunger after grace is a peculiar gift of the Spirit Mat. 13. 46 *Note.*

full assurance by and by, yet so as they neuer cease, till they can apply it to themselues. Which shall be, when they haue felt the sweetnesse of Christ, when they see they take the yoake vpon them, and be willingly subiect to his Word and Commandement, then they shall finde rest vnto their soules.

Mat. 11. 29.

5 That wee therefore feeling what great neede wee haue of it, as hauing been pricked in our hearts for our sinne and damnable estate, and beene broken hearted; yet hauing this feruent desire after it, and so highly esteeming it as nothing more, may apply it to our selues, and doe rest perswaded (for all our vnworthinesse) that it is ours, and freely bequeathed to vs of God, because Christ is giuen of God, & hath giuen himselfe for such. And for our better encouragement hereunto, wee are to know that Christ commandeth, exhorteth, and beseecheth vs to beleeue in himselfe; so that wee neede not feare that it is presumption thus to doe.

The fifth remedie is to apply the remedie.

1 Ioh. 3. 23

Note the tender affection of Christ to vs.

6 And

6 And seeing wee are so fearefull at our first calling, that we dare not thinke wee haue Faith, know that these are sure tokens of it, if wee striue against doubting; if we, not feeling it, complaine bitterly of the want of it; if wee seeke feruently to be setled in beleeuing, if wee desire to search out the sinne which may possibly hnder vs, to expell it: and some one of these, or other Graces like them, shall euer be seene in the beleeuer by such as can iudge, though not alwaies perceiued of the party himselfe: euen as by mouing, breathing, feeling, &c. it is gathered, that life is in the body, which lyeth for dead.

The first remedy is to striue against doubting, and to labour to be setled in beleeuing.

7 That by all good meanes we confirme this faith in vs daily: the meanes are partly those which are set down in the third poynt of the third Part, and namely, the examples of others, who of weake became strong; the often and due considering of Gods loue, that it is vnchangeable, and our owne experience, who beleeuing the Promise when wee thought

Note. The seauenth remedy is to vse al good meanes to confirme this faith in vs daily.

Remember wel the meanes. Heb. 11. 34 Ioh. 13. 2.

thought it impossible, may much more now be perswaded of it, and of the fauour of God, especially seeking it penitently as we did then: But if we grow not, we began but counterfaitly.

Psal 77. 11 12.

8 How to know whether Faith be confirmed, and we perswaded of our saluation. 8 Notes.

8 That if our Faith be confirmed, and we perswaded of our saluation and Gods fauour, it will appeare in vs by these signes, which may be called inseparable companions to it. First, that we haue peace with God, and reioyce for it sensibly. Secondly, that wee loue the Lord most dearely, and Gods people heartily. Thirdly, that wee haue our hearts enlarged to praise God secretly and openly, for so great kindenesse, as to preferre vs before so many thousands. Fourthly, to wonder at it in giuing thankes. Fiftly, if we pitty, comfort, and strengthen others. Sixtly, if we long to goe hence, where wee are absent from the Lord. Seauenthly, desire to goe home to him. And lastly, if we mourne for our vnkindenesse past towards God, who was so kinde to vs, euen while wee wandred from him.

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3 Rom 5. 1. 1 Pet. 1. 8. 1 Ioh. 3. 14 Psal. 77. 6. Psa 26. 12.
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8 Ioh. 14. 22. 2 Thes 5 13 2 Cor. 5. 6. 8 Ier. 31. 18. 19 Rom. 5. 8.

The third part.

HE must vnderstand and practise to the end of his life, that manner of conuersation which God hath appointed and commanded euery faithfull Christian to walke in, after he hath once beleeued, as it is shewed in the eight points following.

Tit. 2. 11. What euery man must doe after hee hath beleeued.

1 That he that is saued by Christ, is also by him mortified vnto sinne, and regenerate vnto righteousnesse and true holinesse: and finally, is become a new creature: and being now by Faith in Christ made the childe of God, doth withall receiue of God a mind to know him, an heart to loue him, a will to please him; and in some measure also strength and power to obey him: and although with imperfection, yet with manifest difference from his former estate: and contrarily hee doth hate sin, as he loueth goodnesse.

He that is saued by Christ, is First mortified. Secondly, sanctified. Thirdly, become a new creature. 2 Ioh. 5, 10. Rom. 6. 2. 4. 5. 6. Rom. 6. 23. What euery one receiueth from God, that is, a new vertue Pro. 4. 23.

2 That the beleeuer being thus sanctified and changed, must giue all diligence

Secondly, what hee must doe

that it sanctified and changed.

Mat. 4. 10.

Acts 26. 18 Wherein true repentance standeth.

Thirdly, what the Lord doth to euery one that is truely reformed. 1 Pet. 2. 2. 2 Pet. 1. 5. Two things necessary for euery one that would be confirmed in a christian course.

gence to keepe his heart in that estate afterward, and endeauour to practise a godly life in his particular actions, that is, denie all vngodlinesse in his behauiour, and worldly lusts in his heart: and contrarily liue soberly himselfe, in moderating his affections in all lawfull liberties, religiously towards men, in giuing euery one their due; and holily towards God, in worshipping and seruing him onely: In which things standeth our true repentance.

3 That vnto euery one that hath Faith, and is truely (though in weakenesse) reformed, God giueth willingnesse, readinesse and desire to vse the meanes which he hath ordained for the keeping and confirming of himselfe in this Christian course. Vnto which are necessary these two things: a certaine Direction and Order of proceeding in this estate, by obseruing our selues, that in one thing as well as another, wee keepe a good Conscience: Or if we be ouer-

ouertaken, or ſtep out of the way, yet that wee lye not ſtill, but returne. And that Armour of a Chriſtian ſet downe, the chiefe parts whereof are theſe ſixe: Sincerity, Righteouſneſſe, Faith, Hope, Preparation for afflictions, and Knowledge of Gods word, to diſcerne the deceitfulneſſe of Sinne. For the keeping of theſe wee muſt pray often, and earneſtly with watching; adding thereunto, hearing of the Word preached, and the vſe of the Sacraments, Reading, Meditating, Conference, good example of others, Gods Benefits and Chaſtiſements daily meditated of, and rightly vſed, and our owne experience.

Iac. 2. 6. 7.

Eph. 6. 14.

Note.

Luke 18. 1.

Luk. 12. 17.

4 That out of all that hath beene before ſet downe, and namely, in theſe three former points, wee gather out a direction to guide our ſelues euery day vnto the end: a ſumme whereof is this. Firſt, that euery day as wee ſearch and finde out our ſinnes, we heartily diſlike and renounce them and repent. Se-

Fourthly, what muſt be gathered out of the former directions, namely, a ſpeciall direction conſiſting of eight parts. Iob 1. 5.

2 condly, that euery day we be rayſed vp
in aſſured hope of the pardon of them,
3 by the promiſe of God in Chriſt. Third-
Petition 3 ly, that euery day wee keep our hart in
frame, weaned from carnall liberty, and
4 fit to any duety. Fourthly, that euery
Deut. 5. 29. Petition 4. day we bee ſtrongly armed againſt any
5 knowne ſinne. Fiftly, that euery day we
endeauour to doe any duety commanded.
6 Sixtly, that euery day wee pray for
1 Theſ. 5. 18. all neceſſaries; and namely, that wee
watch and pray to bee ſtrengthened
againſt ſinne, and ſtedfaſt in our Chri-
7 ſtian courſe. Seauenthly, that euery day
our thankes for benefits already recei-
Rom. 5. 1. Phil. 4. 4. ued, and other ſtill certainely hoped
8 for, be continued. Eightly, that euery
day, we hold faſt and keepe peace with
God, and ſo lye downe in it. Theſe are
not ſo enioyned euery day, as though it
were enough barely to thinke of them
Note. euery day, but that we be accompanied
with the moſt of them through the day,
and ſtrengthened with the reſt; I meane
Prayer and Thankeſgiuing. So that
by

by the helpe of them all, wee may bee made able to passe the day both in company and solitarinesse; at home and abroad; in afflictions and prosperity; and in all our actions of the day to honour God therein, according to that which is written, *Whether wee eate or drinke, &c.* 1 Cor. 10.

5 That wee bee watchfull to withstand and auoide all the lets which may hinder this course: as want of the meanes, and namely, the helpe of the word preached, sloathfulnesse, carelesnesse in obseruing our wales, a yeelding to temptation, commonnesse and boldnesse in sinne, and a thinking that wee are well enough alreadie; wearinesse in doing good, vntowardnesse, custome in sinne, and long lying in it, the vsing of ill company, worldlinesse, prophaneneſse of heart, loosenesse of the eye, eare, tongue, &c. Fiftly, that wee be watchfull to withstand all the lets which may hinder this course. A dangerous temptation of Sathan. Apo. 3. 17.

6 That the Lord hath commanded, and doth promise to performe that euery one of his faithfull seruants, shal per- Ier. 13. 23. Sixtly, what the Lord promiseth to his faithfull seruants.

1 pet. 1. 5.

seuere in this course, by that power hee giueth them by Faith. This perswasion is no small encouragement vnto continuance and constancy in hope, patience and wel-doiug.

Seuenthly, that we often proue our repentance, whether it be sound. Wherein fiue Notes

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Pro. 4. 23.

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2 Chro. 2. 25.

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7 That lest we deceiue our selues, we be able to proue, and doe often indeed proue, as we shall see cause, that our repentance is sound: which may appeare to vs by these notes. First, if our hearts be changed. Secondly, if we auoide one sinne as well as another. Thirdly, if we keepe our hearts with all diligence, hauing so often found them false and deceitful, so that good life may come from thence. Fourthly, if we labour to please God according to his Word, as well in well-doing, as in the deedes themselues. Fiftly, if wee still goe forward in this course without fainting or discouragement, as our knowledge increaseth; and if we fall asleepe, & offend against our knowledge, that we complaine of our corruption, and be not quiet vntill by relenting for our sinnes and earnest suing

Cant. 5. 2.

ing to God, he returne to vs againe and receiue vs; which he will doe, and then be more carefull afterward against the least occasions.

8 That this course bringeth sound Wisedome, Experience and Comfort; & teacheth vs how to carry our selues in all estates and conditions of life, whether of trouble or peace, and to answere all the cauils and quarrels of the Diuell and his instruments. It bringeth vs into most inward acquaintance and communion with God in Christ; maketh vs ready to dye, fit to liue, and to finde greater gaine in both, then in any other estate. And in one word, happy here, and happy euer. Whereas without it, the beauty and benefit of a Christian life, is small or not at all enioyed: nor after, the kingdome of glory possessed.

Eighthly, what this christian course bringeth. 1

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Ioh. i. 3. 4

Phil. 1. 21. Psal 1. 2. Mat. 19 28.

The Conclusion.

I Haue set before thee (gentle Reader) a frame of a Christian course in these three parts. Now when in knowledge, liuing, and going about the practise hereof, it is entred vpon, and thus farre raised vp, yet it is but a house vntiled, and vndawbed, without windowes, dores, implements, and other furniture: and therefore not so to be left. Some neuer doe so much as enter vpon: Some beginning, doe not finish it. And yet the first sort may be long beating about it. The last are grosly deceiued to let is stand vnperfected, and therefore neuer reape the benefit of it. Such are they who hauing begunne in all these three Parts, leaue off as though they had done all. But the true Christian hauing laid for himselfe this good foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant fruit of his labour notwithstanding all the troubles and dangers that may assaile him. And if thou goe about to be directed by this, take heede it waxe not loathsome to thee in time, and vsed for fashion, and not to gouerne thee, for then thou looosest the benefit of it (as one that eateth meate with a full stomack, and not for hunger) and it shall loose her beauty with thee. And yet through sloath, negligence, and loue of this world, with the pleasures of it, and manifold discouragements, this will come to passe.

Note.

The propertie of a true Christian.

Eph. 4. 16.

Note.

Mat 7. 24.

Pro. 27. 7.

FINIS.

By *RICHARD ROGERS.*

Directions

Directions how to liue well, *and to dye well.*

IN the Morning awake with GOD; and before all other things, offer vp vnto him thy morning Sacrifice of Prayer: wherin remember, Firſt, to giue hearty thankes vnto him for all his mercies bodily and ſpirituall; and namely, for thy late preſeruation: Secondly, make an humble Confeſſion of thy ſins, with earneſt deſire of pardon: Thirdly, aske ſuch neceſſaries as are requiſite for thy ſoule and body, with feruent requeſt to be relieued in them: and namely, deſire his bleſſing vpon thy labours in thy calling in the day to come.

Three things to be remembred in the morning.
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In what place ſoeuer thou art, let this perſwaſion abide in thine heart, that thou art before the liuing God: and let the remembrance hereof ſtrike thine

Whereſoeuer thou art, be perſwaded thou art in Gods preſence.

heart with awe & reuerence, and make thee afraid to sinne.

Make conscience of idle thoughts.

Make Conscience of idle, vaine, vnhonest,& vngodly thoughts: for these are the seedes and beginnings of actuall sinne in word and deede.

Note specially thy bosome sinnes.

Haue a speciall care to auoide those sinnes which thou findest thy Nature most prone vnto; and eschew those prouocations which were wont most to preuaile against thee.

This will keepe thee from many temptations.

Follow with faithfulnesse and diligence thy lawfull particular Calling in which thou art placed.

This will cause contentment.

Thinke euermore thy present estate and condition to be the best estate for thee, whatsoeuer it be; because it is of the good prouidence of God.

This will procure much comfort.

Looke well to thy carriage in company, that thou doe no hurt by word or example; nor take any from others; but endeauour rather to doe good.

Note.

Vse ciuill honesty towards all men: good Conscience, and good Manners must goe together.

If

If at any time againſt thy purpoſe thou be ouer-taken with any ſinne, lye not in it, but ſpeedily recouer thy ſelfe by repentance.

A good Caueat.

When any good motion or affection doth ariſe in thine heart, ſuffer it not to paſſe away, but feede it by reading, meditating, or praying.

This will occaſion thy communion with God. This will increaſe feruencie.

Eſteeme of euery preſent day, as of the day of thy death: and therefore liue now, euen as though thou wert now dying: and doe thoſe good duties euery day, which thou wouldeſt doe, if this were thy dying day.

A good preſeruatiue againſt ſin.

At the end of the day, before thou lye downe in thy Bed, call to minde how thou haſt ſpent the day that is paſſed: thy miſdoings repent, and praiſe God for aſſiſting thee with his grace in the duties which thou haſt performed.

Thankeſgiuing a good meanes to get new benefits.

Sleepe not at night, before thou haſt commended thy ſelfe by prayer into the hands of God: for thou knoweſt not whether (ſalne aſleepe) thou ſhalt riſe againe aliue.

A good meanes to be kept in ſafety.

Let

Remember this, and practise it.

Let prayer bee the Key to open the Morning: and the Barre to shut in the Euening.

Walke as the Children of light.

Note. As the iust liue by Faith; so the iust liue the life of Faith. Now they liue the life of Grace; one day they shall liue the life of Glory.

Directions how to dye well.

This will be a good meanes to make thee to liue well.

THinke that the greatest work thou hast to finish in this world, is to die well; and to make an happy departure out of this world. They which die well, die not to die, but to liue eternally.

A good Factor will be sure to haue his accompts readie when hee expecteth euery day to be called for them.

Be euery day ready to leaue this life. That man doth finish his dayes in best sort, that euery day esteemeth the last day of his life to be present & at hand.

Endeauour before death come vpon thee to pull out his sting, and take from him his power and strength, by humbling thy selfe in the time present, for all

all thy sinnes past, and by turning thy selfe vnto GOD for the time to come. That man can neuer dye ill, that hath a care to liue well.

A good obseruation. Remember to obserue this rule. It is good to doe it before-hand, but doe not now deferre it.

Invre thy self by little and little to die, before thou come to that point that thou must needs die. He that leaues the World before the World leaues him, giues Death the hand like a welcome Messenger, and departs in peace.

Chiefly when thou art visited with Sickness or olde age, thinke either of these a Summoner, warning thee ere long to appeare before the great Lord, Iudge of all the world: therefore now prepare to set all things in good order, and make thine accounts ready.

Make a new examination of thy life and conuersation passed. Make a new confession vnto God of thy new and particular sinnes: as God sends new corrections and chastisements, make new prayers, & more earnest then euer before for pardon of thy sinnes, and reconciliation with God in Christ, by all meanes

A good meanes to be kept from great and heauie afflictions

meanes auoid those sinnes which thou findest and feelest to increase the wrath of God against thee.

An especiall note whereby we may be assured our sinnes are pardoned. The neglect of this too common a fault euen in Gods children.

Seeke reconciliation with thy neighbour by free forgiuenesse of them that haue offended thee; and earnestly desire to be forgiuen of all that haue bin offended by thee. Set thine house and familie in order, by disposing of thy worldly Goods in thy Will and Testament; thereby thou shalt dye not the more quickly, but the more quietly: and preuent the brawles and iarres that otherwise (when thou art gone) may arise from thine heyres. Thou parteſt with earthly possessions, and art going to take possession of heauenly. In the last agony of death, when all things in and of the world doe faile and forsake thee, rest thy selfe by Faith, on the fauor and mercy of God in Christ, and comfort thy selfe in the Lord thy GOD. What shall seperate from the loue of God in Christ? not life nor death.

It is a notable shield against the temptations of Sathan.

Let thine Heart and Tongue be still im-

imployed in prayer to the Lord: First, for patience in thy trouble: Secondly, for comfort in thine affliction: Thirdly for strength in thy weakness: Fourthly, for deliuerance at his pleasure. Yea, endeauour euen to die praying: when thou art in the depth of miseries and at the gates of death, there is a depth of Gods mercy, which is ready to heare & helpe thee: Misery must call vpon Mercy.

What the heart and tongue of the childe of God should bee imployed about in sickneſſe.
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Be willing and ready to depart out of this world, without murmuring or repining, whensoeuer, wheresoeuer, or howsoeuer it shall please the Lord to call thee. For why shouldest thou vnwillingly suffer a short death, that will bring thee to the fruition of eternall ioyes? Perswade thy selfe, that if thou liue, by the mercy of God, thou shalt doe well: But if thou die, doubt not but thou shalt doe better. And with a free heart speake it: *Come Lord Iesus.*

Note for thy comfort. For this purpose be carefull with *Paul* to haue a cleere conſcience both before God and men.

Laſtly, when thou feelest death approaching, commend thy departing soule into the holy hands of God: He gaue

Get faith, and thou wilt neuer desire to liue long if God call for thee.

It will be a blessed and happie change.

gaue it, to him surrender it againe. So laying thy selfe downe to sleepe and rest, God shall make thee dwell in euerlasting safety.

The Graue is ready for me.

Iohn 17.1.

A good life till death, and a good death after a good life, are the best meanes to attaine an eternall happy life in heauen. As death leaueth thee, so shall iudgement finde thee.

Note.

Christ is to mee, both in life & death, aduantage.

To preserue thine heart in cleanneſſe.

Often meditate of GOD, and good things. Carefully watch ouer thine outward Senses, chiefly thine eyes, and thine eares. Be alwayes doing something that is good.

Idleneſſe hath euer bin found a dangerous ſinne.

To preserue thy tongue from ſinne.

Fore-thinke whether it be lawfull and fit to be spoken.

Oh that euery one would practise this rule.

Auoide all superfluitie of words and need-

needlesse speeches.
Affirme no more then thou knowest to be true.

To keepe thy life in holinesse.

Doe all things as in Gods sight.
Eschew the company of those that are ill-disposed.
Thinke daily of thy death, and that last great account.

A good meanes to keepe from hipocrisie.

FINIS.

By W. PERKINS.

Afflictions, the lot and portion of the righteous: The benefit to these to whom they be sanctified.

IT is good for me, saith *Dauid*, that I haue beene afflicted, in whose example we may behold that euen the godly themselues are subiect to many afflictions: The deerest of Gods children may & doe often times suffer affliction with variety, extremitie, and continuance:

Psa. 119 71

The deare children of God subiect to many sore afflictions, Psal. 34. 19

Psal. 80. 5. Note. Psal. 89. 30, 31. 32. 33.

tinuance: many saith *Dauid*, are the troubles of the righteous, yea, GOD doth many times feede his owne children with the bread of teares, and giueth them teares to drinke in great measure, and he threatneth euen those with whom he hath made a sure couenant, and from whom hee will neuer take his mercy and louing kindenesse, that if they forsake his Law, and walke not in his iudgements, he will visit their transgression with the rod, and their iniquitie with stroakes. And Saint *Iames* exhorteth the faithfull to count it exceeding ioy, when they fall into diuers tentations or afflictions.

Iam. 1. 2. 2 Sam. 23. 1 1 Sam. 13. 14

Dauid. Psal. 73. 14. 1 Sam. 26. 20. and 22. 9. and 23. 19 20.

The Prophet *Dauid*, a man set vp on high, annoynted of the Lord, and after Gods owne heart, affirmeth of himselfe, that he had beene daily punished and chastised euery morning, euery day that went ouer his head brought with it some affliction or other: he was persecuted by *Saul*, and hunted by him as a Partridge on the mountaines: he was falsly

falsly accused by *Doeg*, betrayed by the *Ziphims*, derided by his wife that lay in his bosome, *2 Sam. 6. 20.* many heart-breakings with his children: *Ziglag* sacked and burnt by the *Amalekites*, which was giuen him by *Achish* King of *Gath*, and his wiues that were the comfort of his life, were taken prisoners; yea, it may appeare to all that shall reade his story in both the bookes of *Samuel*, that as if hee had beene a man borne to misery, he scarce had one good day in all his life. 2 Sam. 6. 20.

All Gods children taste of affliction.

Neither was this the case of *Dauid* alone, but euen all the Children of God mentioned in the Scripture, haue beene partakers of the same condition. *Iacob* on whom GOD had set his loue before he was borne, was many waies afflicted in the greatest part of his life: He was hated of his brother, and forced to flie into a strange Countrey, and liue as a seruant for the space of twentie yeares: He was vexed with the vnkinde vsage of his churlish Vncle, who *Iacob.* Gen. 31. 41

notwithstanding his faithfull seruice, changed his wages ten times: hee was slandered by his cousens the sonnes of *Laban*: hee was grieued with the peeuish behauiour of his wiues, and much discomforted by his children.

Iob. Iob 1. 8.

Iob likewise, one of whom the Lord testified, that hee was an vpright and a iust man, one that feared God, and eschewed euill, yet his life for a long time was euen a mappe of misery: it was no small affliction to loose his substance all in a day, to haue his children pittifully dismembred, to haue his wife and friends to play the miserable comforters, to adde affliction to his misery, and which was worst of all to him, to haue the terrors of God to fight against him.

A great affliction.

Iob 16. 2. & 6. 4.

Salomon. 1 Chro. 22. 10.

Salomon also, of whom the Lord said, before he was borne, He shall bee my Sonne, and I will bee his Father; and concerning whom, hee promised that his mercy should neuer depart from him, as hee tooke it from *Saul*: yet when he turned his heart from the

2 Sam. 7. 15

Lord,

Lord, and kept not that which he had commanded him, the Lord raised him vp aduersaries one after another, which molested him with warres all the daies of his life: and after his death, tenne tribes of the Kingdome fell from his Sonne.

1 Kin. 11. 9. 10. 1 King. 11. 14. 23. 26.

And *Hezekiah*, a man so vpright in the sight of the Lord, as after him none like him of all the Kings of *Iuda*: was notwithstanding exercised with grieuous and continuall afflictions; and first of all, *Senacherib* King of *Assiria*, came vp against all the strong Cities of *Iuda*: and hee to make his peace was constrained to giue him three hundred Talents of siluer, and thirty of gold, and yet notwithstanding al this, he presently sent after a great army against *Ierusalem* to destroy it, & he was no sooner by Gods mercy deliuered out of this danger, but straight way hee was visited with a sore sickenesse.

Hezekiah 2 King. 18. 5. 5.

Verse 13, 14, 15, 16.

17. and 19 10. 11. and 20

So *Lazarus*, at whose death the Angels were imployed, to carry his soule into

Lazarus Luk. 16. 20. 21, 22

into *Abrahams* bosome, was in his life, poore, impotent, harbourlesse, distressed, and vnpittied.

Heb. 11. 36 37. 38.

Behold, likewise those of whom the Apostle speakes of, of whom the world was not worthy, were tried, some by mockings and scourgings, some by bonds and imprisonment: They were stoned, they were hewne asunder, they were tempted, they were slaine by the sword, they wandered vp and downe in sheepes skins and goates skins, being destitute, afflicted, and tormented.

The afflicted in the Apostles time.

And as this is true in the generall, that the children of God are subiect to many and great afflictions: so it is true also in the particular, that there is not any kinde of calamity but it may befall a godly man.

Noah Gen. 6. 9. and 9. 22. 25

What greater griefe to godly Parents, then to haue wicked and graceless children? *Noah* an vpright man, had a wicked *Cham*, that scoffed at his Fathers infirmities, and therefore hee and his posterity were accursed: *Abraham*

Abraham.

ham had a wicked *Ishmael*, that by scoffes persecuted holy *Isack*: *Isack* had a prophane *Esau*, that grieued his Parents, and made his Mother weary of her life, setting himselfe of purpose to displease his Parents, by taking him wiues of other nations: Good *Iacob* was troubled with *Simeon* and *Leui*, brethren in euill: old *Elie* had sons that were wicked, and knew not the Lord: who by their vilde dealing in lying with women, made the sacrifices of the Lord to be abhorred, *1 Sam. 2. 12. 17. 22.* Faithfull *Samuel* had sonnes that walked not in his waies, but turned after lucre, and tooke rewards, and peruerted iudgement.

Gen. 21. 9. *Isack.* *Gen. 26. 34. 35. & 27. 46. & 28. 8. 9.*

Iacob. *Gen. 34. 30. & 49. 5. 6.*

1 Sam 3. 10 and 8. 3.

And *Dauid* a man after Gods owne heart, had great heart-breaking by his children, as euer Father could haue; as first, *Ammon* most beastly rauishing *Thamar* his owne sister: Afterward *Absolom* to reuenge that villany, trecherously slew *Ammon*, and in the end, rebelled against his Father, draue

Dauid. *2 Sam. 13. 14. 24. 28.*

Cap. 15, 16, 17, 18

him out of his Kingdome, and had not God preuented him, would haue taken the Crowne off his head.

Iob.

It is no small miserie to be exposed to open contempt, and to be made a laughing stocke to base people, and this was *Iobs* case in a high degree, as *Iob 8. 9. 10.* this was not offered him by strangers alone, but euen in his owne familie: and *Dauid* likewise had his part in the same crosse.

Iob 30. 1. Indignity.

Psal. 35. 15 16. & 69. 11, 12.

Gen. 39. 19 20.

Ioseph.

It is a grieuous thing to liue in prison fast bound in misery and iron: and yet *Ioseph*, a good man, by the false accusation of his Mistresse, was put in prison, and so continued diuers yeares.

Ieremy.

Ier. 1. 5.

1 King. 22. 27.

Micaiah.

Act. 12. 4. 6. 7

Peter.

and 16. 23. 24.

Ieremy, a man sanctified before hee came out of the wombe, was often brought into this affliction, as *Ier. 20. 1. 2. and 32. 2. and 37. 15. 16. and 38. 6.* So likewise *Micaiah*, a faithfull Prophet, was by *Ahab* put into prison, and was fed with the bread of affliction, and *Peter* the Apostle by *Herod* put into prison, and there both hands and

feete

feete bound with chaines: *Paul* and *Silas* also deliuered to a cruell Iaylor, which cast them into the dungeon of the prison, and made fast their feete in the stockes; and so were many of the blessed Martyrs in time of Popery.

Paul and *Silas.*

Many blessed Martyrs 2 Cor. 11. 25.

Ship wrack a heauy affliction, yet *Paul* suffered it thrice, and what extremity he was in may appeare, *Acts 17. 18. 19. 20.* It is great heauinesse to loose a friend, yet *Dauid* lost *Ionathan*, whose soule was knit to the soule of *Dauid.* The losse of children is a great griefe to louing and kinde Parents, yet *Aron* lost his two sonnes, *Nadab* and *Abihu*, consumed with fire both in a moment. *Eli* a good man, had his two sonnes, *Hophni* and *Phineas* slaine both in one day: *Iob* also had his seauen sonnes and three daughters crusht to pieces with the fall of a house: *Dauid*, to the exceeding griefe of his soule, had *Absolom* his sonne taken away in his sinne.

Paul. Acts 17. 18 19. 20. *Dauid.*

Aron. Leu 10. 2

Elie. 1 Sam. 4. 11

Iob. Iob 1. 2. 19

Dauid.

It is also a great affliction for a man to be depriued of the wife of his youth,

Pro. 5. 19

which hath long laine in his bosome: And yet this befell *Abraham* depriued of *Sara*, and *Iacob* of *Rahell*: So also a poore woman, to loose a louing husband, and so was *Naomy* depriued of her husband and left without maintenance: So likewise the Prophets wife, besides the losse of her husband, was left in debt, and had nothing to pay: the mercilesse creditor came to take her two sonnes to be his bond-men.

Abraham. Gen. 22. and 35. 19
Naomy. Ruth 1. 3.
2 King. 4. 1. The Prophets wife.
Rachell. Gen 35. 17
1 Sam 4. 18
Elie. 1 King. 13. 14.
The old Prophet.
Iosiah.

It is vncomfortable to die in childe-birth, and yet it was the case of *Rachel Iacobs* wife: it is fearefull to die a violent death, and yet the good old *Elie* hearing of the losse of the Arke, fell back & brake his neck. So likewise the Prophet that went to *Bethel*, was slaine by a Lyon, and his carcasse cast in the way: good *Iosiah* slaine in the warres of *Pharaoh-Neco*; nay, a man may bee so left to himselfe, as he may commit such a sinne whereby he may diserue to bee cut off by the sword of the Magistrate, and yet still be the childe of GOD:

and

and such was the sinne of *David*, by the expresse law of God, to be cut off if there had beene any Magistrate aboue him that had had power to inflict it.

David.

But besides all these outward afflictions, the children of God may be, and often are subiect to inward feare and horrour of conscience. *Iob* complaineth that the arrowes of the Almighty were in him, and *Dauid* crieth out, My God, my God, why hast thou forsaken me? and in another place hee saith, When I held my tongue, my bones consumed, when I roared all the day long. For thine hand was heauie vpon me day and night, and my moysture was turned into the drought of summer; And in another place he maketh a lamentable complaint, as if he had beene brought to the very pit of desperation: And *Hezekiah* that good king complaineth, that the Lord had (like a Lyon) broken all his bones. By this wee may see what the condition of Gods deare children are: therefore the Church of God

The children of God are subiect to inward afflictions.

Iob. Iob 6.4.

Dauid, Psa.22.and 32 3.4.

Psal.38.2.3 4.5.6.7.8

Hezekiah. Isa.38.13. 14.

The Church of God compared to a Lilly among Thornes. *Obiect.*

GOD is compared to a Lilly among Thornes, though it be louely and beautifull in the sight of God, yet it is subiect to many miseries and molestations.

But some might obiect and say, Our Sauiour Christ hath satisfied the iustice of GOD for our sinnes, and therefore God cannot iustly punish them againe in vs.

Answ.

To this may be answered: that God doth not bring afflictions vpon his children as punishments for sinne, but he hath other ends for which he afflicteth them.

The ends for which God afflicteth his, may be reduced to three heads.

Now the ends for which hee doth afflict his children, though they bee many, yet they may be reduced to three heads. Some of them are in respect of God, some in respect of vs, and some in respect of others.

The first in respect of God.

The end that GOD aimeth at in respect of himselfe, is two-fold; first, thereby to manifest his owne glory: as the man that was borne blinde, our

Ioh. 9. 2. 3.

Sauiour

Sauiour said, it was not for his owne, nor his fathers sins, but that the works of God might be shewed on him.

No small glory redoundeth vnto God by the afflictions of his children: As the power of God is more magnified and declared in aduersity, then euer it could bee in prosperity: For when wee are in prosperity, and see no euill, we seeme not to stand in need of Gods helpe, but when God deliuereth vs out of trouble, then is his power manifested, and we haue occasion offered to glorifie him.

No small glory redoundeth vnto God by the afflictions of his children.

1 His power.

Secondly, to declare his anger and indignation against sinne, that when the wicked shall see that Gods dearest children, if they take liberty to sinne, doe not escape the rod, they may know what themselues are to looke for at his hands.

2 His anger.

The ends that God aimeth at in respect of vs are diuers: God which is infinitely good, seeketh nothing in afflicting his children, but their good.

The second in respect of vs.

First,

1 First, to correct vs for our faults, and so to bring vs to repentance and amendment of life, lest our sinne be our de-

2 struction. Secondly, to humble the pride of our hearts, by the feeling of

3 our owne frailtie and misery. Thirdly, to trie and exercise the graces that are in vs, and to examine whether wee stand as fast to God in the time of aduersity, as wee seemed and promised to stand to him in time of prosperity, and that it may appeare to others what excellent things God hath wrought in vs, thus said *Iob* of his afflictions: hee knew they were no punishments of his sinnes, as his friends would haue perswaded him, but trials of his faith and patience.

God will not suffer the graces of his children to lie idle in them.

God will not suffer the graces of his children to lye idle in them, as our Faith, our Christian courage, our patience, and especially our loue to God: It is nothing to trust God, when all things goe well with vs; but when wee are in sickenesse, pouerty, or any other calamity, then with *Iob* to say, If thou kill

kill me, yet I will trust in thee; is a matter of great difficulty, the fire of affliction tryeth the graces of the godly, but it doth not consume them. Fourthly, to cast off carnall security, and preuent sinne to come; there is such a masse of corruption in the best of vs, as that vpon euery occasion we are apt to fall into sinne, and for preuenting thereof, it is necessary the Lord should afflict vs; with one crosse God maketh two cures, the chastisement of sinnes past, and the preuenting of sinne to come. Fiftly, by afflictions the Lord doth giue vs some comfortable testimony of the resurrection to a better life: for seeing the godly euen for the most part in this life so euill intreated, they may assure themselues, that in the life to come there shall be a blessed change and alteration. Sixtly, by afflictions we are made conformable to Christ; for he was not exempt from the Crosse: why then should wee looke to bee exempted from that condition which Christ

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Christ our head was to vndergoe.
7 Seauenthly, by afflictions the Lord doth seale vnto vs the assurance of our adoption, whom the Lord loueth, hee chastiseth, & he scourgeth euery sonne that hee receiueth, and hee is a bastard that is not corrected: it is a sure note that when God seeth sinne and smites not, there hee detests and loues not; therefore it is said, that he suffered the wicked sonnes of *Elie* to continue in their sinnes without correction, because the Lord would slay them: affliction therefore is a seale of adoption, no signe of reprobation: for the purest corne is cleanest fanned, the finest gold is oftest tryed, the sweetest grape is hardest pressed, and the truest Christian
8 heauiest crossed. Eightly, to weane our hearts from too much louing the world and worldly vanities, and to cause vs more earnestly to desire and long for eternall life: for as the children of *Israel*, had they not bin ill-intreated in *Egypt*, would neuer haue beene so willing

willing to goe towards *Canaan*: so were it not for the crosses and afflictions of this life, Gods children would not so heartily long and willingly desire for the Kingdome of heauen. As therefore a louing Nurse puts worme-wood or mustard on the breast, to make the childe the rather to forsake the dug: so God mixeth sometime affliction with the pleasures and prosperitie of this life, lest they should forget God, and fall into too much loue of this present euill world.

Last of all, there is a good end of our afflictions in respect of others: If we be constant and couragious vnder the crosse, our example is a notable incouragement vnto others to tread in our steps. If wee be fearefull, others may learne what frailtie is in man, and thereby may bee moued to pitty vs, and to pray for vs, and comfort vs, as if it were their owne case, and to watch more carefully ouer themselues. The third in respect of others.

To conclude, the way to euerlasting glory,

glory, is by this meanes as it were chalked out, for hereby all men may see that whosoeuer will liue righteously in Christ Iesus, must suffer afflictions.

Hereby it may appeare, that the Lord doth not send afflictions to his children, as punishments for their sins, but hee sendeth them for other good ends and purposes.

First vse, to apply our owne afflictions vnto their right end

First therefore, this must teach vs to apply our afflictions, as sickenesse, pouertie, banishment, imprisonment, and the like, vnto the right end; not the more the hand of God is vpon vs, the more to harden our hearts (as *Pharaoh* did in *Egypt*:) but our visitation must

1 make vs better; namely, first, it must make vs more penitent for our sinnes.

2 Secondly, to make vs more humble in

3 heart. Thirdly, more stedfast in faith.

4 Fourthly, more watchfull ouer our selues, lest that if wee profit not by so effectuall meanes, our sickenesse and other afflictions be vnto vs but the beginning of euils.

Se-

Secondly, againe, this serueth to teach euery one to iudge wisely; not rashly to conclude, when we see one afflicted with some heauie crosse, that surely it is GODS iudgement vpon him for his sinne. So dealt the *Barbarians* with *Paul*, *Acts 28. 3. 4.* so dealt the friends of *Iob* (though otherwise very wise men) censuring him to be an hypocrite, *Iob 8. 4. 11. 6. 22. 5. 6. 7.* and so did the Disciples of our Saviour Christ, when they saw a man that was borne blinde, for whose sinne is it say they, his owne or his Parents? We must take heede lest we condemne the generation of Gods children.

Second vse, to teach vs to iudge wisely.

Saint *Austen* hath an excellent saying to this purpose: Although (saith he) the godly and the wicked be alike afflicted, yet they bee distinct the one from the other, there remaineth an vnlikenesse of the sufferers, in the likenesse of their sufferings: For as vnder one and the same fire, gold shineth, and chaffe smoketh, and vnder one and the

The difference betweene the godly and the wicked in one and the same affliction.

the same flaile, the straw is broken in pieces, and the corne is purged: so one and the same affliction on the godly, and on the wicked, trieth, purifieth, and melteth the one, but destroyeth and vtterly vndoeth the other; it is specially to be obserued, how he is qualified that suffereth: so one and the same Sunne causeth the dung to stinke most horribly, and the flowers to smell most sweetly: so that afflictions are like the red Sea, where the *Aegyptians* were drowned, and the *Israelites* saued.

The third vse, for comfort to the afflicted.

Thirdly, from hence the afflicted may gather this comfort: first, that God correcteth him of loue, as a Father, and punisheth him not as a Iudge.

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Secondly, God will lay no more vpon him then hee will make him able to beare.

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Thirdly, God will giue an issue to the temptation in due time, as shall be best for him.

3

Necessarie considerations.

Secondly, againe, let the afflicted consider how little his paine is in regard of that which God could send. First,

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doth

doth thy head, thy heart, thy belly, or any other part grieue thee, is one member distressed, yet is not thy case like *Iobs*, all his members were afflicted at once. Secondly, is thy whole body afflicted? yet is not thy case like *Dauids*, when being distressed in soule hee cried out; My heart trembleth within me, and the terrours of death are come vpon me. Thirdly, is thy soule distressed? yet is not thy affliction like those that lie yelling in hell, in fire vnquenchable, weeping and wailing, and gnashing of teeth, and haue not so much as a drop of colde water to coole their tongues.

Iob 2. 7.

Psal. 55. 4.

Thirdly, then let the afflicted thinke thus with himselfe: First, is one member grieued? God could smite all. Secondly, am I heart-sicke? God could inlarge my heart, and therewithall my paine seauen-fold more. Thirdly, am I distressed in soule? God could giue me ouer into desperation. Fourthly, am I distressed both in body and soule? God

These considerations will much abate our impatience.

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could throw both body and soule into hell fire.

Our punishment euer lesse then wee deserue.

Fourthly, also let the afflicted consider, how much lesse his affliction is, then he deserueth: the reward of sinne is death, that is, the curse of God, hell fire, vtter confusion both of soule and body.

The best Saints of God haue not beene free from afflictions

Fiftly, let the afflicted consider, that the best Saints of God haue beene subiect to the like distresse: *Iacob* wrestled with God, and preuailed with men, yet subiect to sickenesse: *Iob* an vpright man and iust, yet was he smitten with vlcers from the head to the foote: *Elizeus* an holy Prophet, yet he sickened and died: manifold are the examples in Scripture of the children of God that haue tasted of deepe and bitter afflictions, yet may the afflicted gather comfort that hee is the childe of God; for God scourgeth euery sonne that he receiueth.

The ioyes of heauen

Sixtly, let him consider how great the ioyes of heauen are which are laid

in store for him if he patiently abide the Lords visitation, euen such as the eye hath not seene, neither hath the eare heard, neither is the heart able to censure: for will he say with *Paul*, I count that the afflictions of this present time are not worthy the glory that shall be shewed to vs; thus will the hope of the ioy to come, asswage the paine of the present maladie.

prepared for the afflicted. 1 Cor. 2. 9. Rom. 8. 18.

Seauenthly, this is another argument of vnspeakeable comfort to the children of God, that the greater their afflictions are, the greater shall their glory bee. And hereof we haue a worthy example of *Ioseph*; For after the manifold and great calamities which hee indured for many yeares, hee was exalted by *Pharaoh*, made Lord of all his house, and ruler through all the land of *Egypt*.

The greater our affliction is, the greater our glory. Gen. 45. 8.

And it is worthy to be noted, that for some thirteene yeares wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighty yeares, as may easily bee gathered out of the

A worthy example in *Ioseph*.

Story: for hee was ſeauenteene yeares old when his brethren ſold him away: Gen. 37. 2. & 41. 46. He was thirty yeares old when hee was aduanced by *Pharaoh*; and hee liued Gouernour of the land of *Egypt*, till he was an hundred and tenne yeares old. A ſpeciall note. Beſides, ſuch was the goodneſſe of God vnto him, that for the ſeuerall miſeries which he ſuffered, he receiued a ſeuerall reward.

1 First, for the hatred of his brethren, he obtained the fauour of the King and his Nobles. Secondly, for the contempt and ſcorne which his brethren heaped vpon him, calling him Dreamer, &c. he was worſhipped of them with their 2 faces downe to the ground. Thirdly, For the party-coloured coate which they ſtript him of when they caſt him into the pit, he was arayed by *Pharaoh* with a Princely robe of fine linnen. 3 Fourthly, in ſtead of the fetters where-with he was bound in priſon; *Pharaoh* put his owne ring on his hand, and a 4 chaine of gold about his necke. Fiftly, 5

in

instead of the Prison and Dungeon wherein he lay, he was set on the kings best chariot (saue one) and carried in great pompe through the Citie. Sixtly, whereas before he was contemned of all men as a stranger, as a seruant, and a prisoner, hee is now honoured of all men, by bowing the knees at the kings commandement. Seauenthly and lastly, instead of his Fathers house, from which he was exiled and banished, hee had dominion in all the land of *Egypt*. So true is that saying of an heathen man, The greater torment a man indureth, the greater shall be his glory afterward. 6 7

Eightly, this serueth to admonish vs, that seeing afflictions are the lot and portion of Gods children in this life, therefore wee should prepare for them before they come: We must be carefull to store vp grace against a rainy day, that whatsoeuer shall befall vs, we may be prouided to beare it: in prosperity it is good to looke for aduersity, in health

We should prepare for afflictions before they come.

to remember ſickneſſe; there is nothing
Note. that maketh afflictions more bitter and
grieuous vnto vs, then becauſe it ta-
keth vs many times on the blinde ſide,
before we ſee it or dreame of it, when as
miſery that is fore-ſeene doth little hurt
Afflictions like to the Baſiliske. vs. Affliction is like the Baſiliske, of
which it is written, that if it ſee a man
before he ſee it, it killeth him, but if he
ſee it firſt, it hath no power to hurt him.
Afflictions Gods louing corrections, Ninthly, this teacheth vs to be patient
in all the afflictions that God layeth vp-
on vs, becauſe they are his louing correc-
tions, in regard of our falles and infir-
Note. mities. The more we ſtruggle & ſtriue
vnder the hand of God, the leſſe wee
preuaile, and the more we prouoke him
to diſpleaſure, as a father that hath an
vnruly ſonne that will not take correc-
tion, bindes him to a forme: but the
ſooner wee yeeld our ſelues to his will,
and kiſſe the rod, the ſooner wee ſhall
be deliuered.

Hereby it appeareth, that afflictions
being ſanctified, doe adminiſter exceed-
ding

ding comfort to the children of God, in that they are not onely a pledge of their adoption, but they produce also many blessed and gratious effects.

Afflictions not onely the seale of our Adoption, but produce many blessed effects.

1 First of all, it is a meanes to purge out the drosse of that naturall corruption that is in vs: it is with vs as the Prophet saith of *Moab*; wee are like wine that is settled on his lees, and frozen in his dregs, and hath not beene powred out from vessell to vessell: So we are full of naturall corruption, till the Lord by affliction doe refine vs.

1 To purge out the drosse of our naturall corruption. Ier. 48. 11. Zeph. 1. 12.

Affliction (as one saith well) is vnto the children of God, as the fruile to the corne, the file to the iron, and the fire to the gold: The Gold-smith taketh not the gold out of the Forge, till hee see it well and throughly purified. In like manner, God doth not remoue the afflictions of his children, till they bee throughly refined: Affliction is the Lords pruning-knife wherewith hee cutteth away from vs all withered and vnprofitable branches.

Secondly,

2 To further conuersion.

Secondly, affliction being sanctified, is a singular helpe to further our conuersion, and to bring vs to a sight of our sinnes, and a godly sorrow, and to driue vs home to our heauenly Father by true repentance: In their afflictions saith the Lord, they will seeke me diligently: misery made the Prodigall childe to returne and sue to his Father for grace and mercy. As sinne shutteth vp a mans eyes, so affliction openeth them: and hereof we haue a worthy example in the brethren of *Ioseph*; for the space of twenty yeares they were neuer touched with any remorse for their naturall cruelty in selling him to the *Ishmaelites*: till at last comming into *Egypt* to buy corne in the time of famine, and perceiuing *Ioseph* to speake roughly to them, and to charge them to be spies, and fearing imprisonment, or some other harder vsage, then they began to call their sinne to remembrance.

Hos. 5. 15. *Note.*

As one that is fast asleepe will not awake, vnlesse hee be raysed vp by thrusting,

thrusting, or by some violent motion: So many lye snorting in the long custome of sinne, and neuer thinke of repentance, till the hand of God be vpon them: O blessed is that affliction that draweth a sinner to come (vpon the knees of his heart) vnto Christ, to confesse his own misery, & to implore his endlesse mercy! O blessed bee that Christ that neuer refuseth the sinner that commeth vnto him, though weather-beaten by affliction and misery!

3 To humble vs and beat down our pride.

Thirdly, affliction is a notable means to humble the children of God, and to beate downe their pride. So long as all things goe well with vs, and wee are free from the Crosse, our flesh is puft vp, and can hardly be kept vnder. The leauen of olde *Adam* is in vs, and maketh vs swell in pride; and such is the foolish pride of our hearts, that wee care least for God, till by some affliction or other, hee humble vs, and bring vs downe. Thus was it with the Prodigall sonne; as soone as he had got his portion,

Luke 15. 17. &c.

portion, he was all aflaunt, hee could ſtand on no ground, hee knew not his ſelfe, but when hee had waſted his ſubſtance, and was pinched with famine, his pride was daunted, and hee was glad to come home by weeping-croſſe. So was it with *Hagar* when ſhe had conceiued a childe by her Maſter *Abraham*: yea *Dauid* himſelfe, though otherwiſe an holy man, had a ſpice of this diſeaſe, *Pſal.30.6.7.* In my proſperity (ſaith he) I ſaid I ſhall neuer be moued: but the caſe was ſoone altered with him, for as hee ſaith in the next words (the Lord did but hide his face and bring him into ſome affliction, and ſtraight-way hee was troubled.) And therefore affliction is very neceſſary and profitable, becauſe it cauſeth a man to know himſelfe: as wee ſee by common experience, when God afflicteth a man, either with ignominy, diſgrace, pouerty, ſickeneſſe, loſſe of children, or any other croſſe, though before he were neuer ſo proud, and carried himſelfe neuer

Gen.16.4.9.

neuer so high, yet then hee begianeth to droope, and let his feathers fall.

Fourthly, affliction worketh in vs pitty and compassion towards our fellow-brethren that bee in distresse and misery, and to condole their estate; for which purpose Christ himselfe would suffer and be tempted in all things like vnto vs, (sinne onely excepted) that he might be a mercifull high Priest, touched with the sence of our infirmities. Secondly, affliction is an especial means to make the godly much better: for that which *Salomon* saith of children, is also true of aged persons; That folly is bound in the heart of the childe, but the rod of correction shall driue it out, *Pro. 22. 15.* When God correcteth his children, it is but to nurture them, *1 Cor. 11. 32.* The Lord knoweth, that a sonne set at liberty, runneth into such licentious courses, that he is a shame to his father, and a griefe to his mother, and therefore hee will not suffer his children whom hee loueth, most tenderly,

4 To worke in vs pitty and compassion to others.

It maketh the godly much better.

derly, to goe on in their sinnes, lest his name should bee dishonoured, and his Gospell euill spoken of. Thirdly, it is a meanes both to manifest vnto others the faith and vertues which hee hath bestowed vpon vs, as also to strengthen those who haue not receiued so great a measure of faith as we; and were it not that wee did see many of these whom we know to be the vndoubted children of God, to haue endured such afflictions and calamities before vs, the greatnesse of the misery and crosses which we indure, would make vs doubt whether we be the children of God or no.

It is a meanes to manifest all the graces of God in vs.

4 It makes vs conformable to the image of Christ.

Fourthly, it makes vs conformable to the image of Christ his Sonne, who being the Captaine of our saluation, was made perfect through sufferings.

5 It is an excellent meanes to quicken vs to prayer.

Fiftly, affliction is an excellent meanes to enforce vs and stirre vs vp to prayer, yea euen those that neuer thought to pray; as Atheists and wicked persons, when any trouble lieth vpon them, are driuen to pray whether they

they will or no. *Dauid* reckoneth vp a bed-role of such persons, *Psal. 107.* Howsoeuer peraduenture in the time of their prosperity, they cared but a little for the Lord, yet now they cryed to him in their trouble, and hee deliuered them out of their distresse, *Verse 6. 13. 19. 28.* So that trouble and distresse will make a man cry vnto the Lord, and betake himselfe to his prayers. So was it with the Marriners that entertayned *Ionah:* And the proud King of *Niniuie* with all his people, when they heard the sodaine destruction that was threatned against them by the Preaching of *Ionah*, they cried mightily vnto God: And that wicked *Manasseh*, who did very much euill in the sight of the Lord to anger him; shedding innocent bloud exceeding much, till he repleni-shed *Ierusalem* from corner to corner, yet when God brought vpon him the Captaines of the King of *Assur*, which tooke him and put him in fetters, and bound him in chaines, and carryed him to

Psal. 107.

See the force of afflictions. Verse 6. 13. 19. 28.

Ionah 1. 5. and 3. 8.

2. Chro. 33. 6

2 King. 21. 16.

to *Babell*, then when he was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers: yea, the godly themselues are neuer so fit to pray, as when they be in afflictions; and neuer doe it with that feruency, as when some crosse or calamity is vpon them: we are like little chickens, when the weather is faire, and there is no danger towards, straggle abroad from the Henne: But if any haile-storme come vpon them, or a Kite houer ouer them, then they are glad to runne vnder her wings for shelter: The truth of this we may see in the children of *Israel*, *Exod.* 2. 23. 24. and *Iudg.* 3. and 4. chapters.

Simile.

Exod. 2. 23 and 24. *Iudg.* 3. and 4. chap.

6 It keepeth vs in obedience.

Sixtly, affliction doth containe the children of God in obedience: The people of *Israel* when the hand of God was vpon them, either by warre or famine, or any other calamity, carried themselues very religiously, and walked in obedience to his will: But when hee gaue them all things in abundance to

enioy, as *Deut. 32. 13. 14. 15.* they forsooke God that made them, and regarded not the strong God of their saluation; and this doth *Dauid* confesse of himselfe, when he saith: Before I was afflicted I went astray, but now I keep thy word.

7 It helpeth to tame the vnrulinesse of our flesh.

Seauenthly, it helpeth to tame and subdue the vnrulinesse of the flesh, that it may be better subiect to the spirit: it is a great benefit to haue the flesh, with the cursed lusts & affections therof, to be mortified and subdued: For it is one of those deadly enemies of our soules, with which we must fight and incounter while we liue; the children of God therefore haue cause to reioyce, that it doth please the Lord by outward calamities to tame the flesh, that so they may with lesse difficultie and danger, get the mastery of it.

8 It is a meanes to draw our hearts from the world.

Eightly, it is a meanes to with-draw our hearts from the loue of the world, and to raise them vp to heauenly things; we are like foolish children that

would not willingly bee wained from the breast, and therefore their mother annoynteth the nipples of her breast with some bitter thing, to make them out of loue with it: so if we might haue our wils, we would alwaies hang vpon the breasts of the world, and would neuer leaue sucking, if the Lord did not powder our desires with the Crosse, and make them bitter to vs. The childdren of *Israel* were grieuously afflicted in *Egypt*, to make them the more earnestly to desire to possesse the land of *Canaan*: yet wee see how hardly they were brought to depart from thence: yea, when they were in the way to the Land of *Canaan*, they would haue often returned backe to their flesh-pots, their fish, their cucumbers, their pepons, &c.

Note.

If they had liued in preferment there, and enioyed the fat of the Land, as they did in *Ioseph's* time, it would no doubt haue beene a hard matter to haue perswaded them to depart; so it fareth with

The exceeding loue wee haue naturally to the world.

with the most of vs: wee are in this world as in a sea of misery, neuer out of one danger or other, yet such is our folly, wee loue to be here still: What would wee doe if wee had nothing to molest vs? It is therefore the mercy of the Lord to preuent this euill, by disquieting his children with manifold afflictions, as warres, robberies, pouerty, banishment, and the like; sometimes with wicked children, and the death and losse of children: and if the Lord doe spare them in all these things, yet lest they should swell with vaineglory, or reioyce with foolish confidence, hee chastiseth them with sicknesses and diseases, that they may learne how fraile all earthly things are, and lift vp their eyes to heauen, where that incorruptible crowne is laide vp for them.

And thus the Lord in his vnspeakeable goodnesse many times diminisheth the health of our bodies, that wee may more earnestly desire the saluation of

our ſoules: he taketh away the things of this life, that wee may more carefully ſeeke after the things of a better life: ſo that afflictions are like to a great ſtorme at ſea, to make the godly to wiſh to be in heauen.

9 They ſaue the children of God from hell.

Ninthly, afflictions doe ſaue the children of God from hell and condemnation: If God ſhould let vs alone, we would neuer reſt till we runne headlong to hell: Therefore it is the Lords mercy to lay the rod vpon our backes to preuent vs, and to make vs ſee in what danger we ſtand, and this is that which *Iob* ſaith; The Lord openeth the eares by correction, that ſo he may keepe backe their ſoules from the pit: what greater benefit can one doe to him that is deſperately giuen to make away himſelfe, then to preuent him, and ſaue his life? So there cannot be a greater benefit to vs, when wee are ready to drowne our ſelues in perdition by our ſinnes, then that the Lord by his corrections ſhould ſtay vs and hold vs back.

Iob 33.16 18.

Tenthly,

Tenthly, last of all, afflictions doe fit and prepare vs for the Kingdome of heauen, as the parching heate of the Sunne ripeneth the corne, and maketh it fit to bee carried into the barne: so doth affliction ripen the godly, that they may be meete to be gathered into Gods barne; and this is done two waies, first, because by affliction (as we haue heard) we are purged and purified from our sinnes, which else would hinder vs from comming there: For no vncleane thing shall enter into Gods Kingdome: As gold must first be purified before it bee laid vp in the Kings treasurie, and as wheate must be cleansed from the chaffe before it be laid vp in the garner, so must it bee with vs. Affliction is the fire, the fanne, the file, &c. to make vs pure for his garner. Secondly, affliction prepareth vs for heauen, because it is a meanes to worke holinesse in vs, without which no man shall euer see the Lord: wee see then by all these gratious effects and

10 They prepare and fit vs for heauen.

Apoc. 21. 27.

Heb. 12. 14.

blessed fruits which affliction bringeth with it, that wee may say with *Dauid*; It is good for mee that I haue beene afflicted.

Vse 1. This should teach vs first of all, to perswade our selues of this great and excellent good that affliction bringeth with it, that so wee may account it exceeding ioy when we fall into it. Secondly, to indeauour by all meanes to profit by the afflictions that God layeth vpon vs. Thirdly, to bee patiene vnder the Crosse, though it lye heauie vpon vs, and make vs smart to the very quicke.

2

3

The childe of God may receiue much comfort in his sickenesse by these considerations.

Amongst the manifold afflictions whereunto the children of God are subiect, let these visited by the hand of God with sickenesse, for the more patient and ioyfull vndergoing the same, consider these things following:

I In that God is the Author of thy sickenesse, look vp to him.

1 First, that God (as of all other afflictions) so of sickenesse is the Author; the Scriptures manifest the same. The Lord shall make the pestilence to cleaue

cleaue vnto thee, vntill he hath consumed thee from the Land, whether thou goest to possesse it.

The Lord shall smite thee with the consumption, and with a feauer, and with a burning ague, and with feruent heate.

The hand of the Lord was against the Citie, with a very great destruction, and he smote the men of the Citie both small and great, and they had Emrods in their secret parts. 1 Sam. 5. 9

2 Secondly, that God is the author of sickenesse: First, we must not ascribe our sickenesse to chance or fortune. Secondly, not to looke too much to the meanes of thy sickenesse, as to cold, surfetting, infected houses or the like, but lift vp thine eyes to heauen, remembring the Lord hath sent it. Thirdly, not to storme against sickenesse with murmuring or impatience. Fourthly, in sickenesse seeke to the Lord for remedy, for he sent it, and hee must take it away: so it is written, Come and let Hos. 6. 1.

2 Thou must not ascribe thy sickenesse to chance, &c

To whom we must especially seeke in sickenesse.

vs returne to the Lord, for hee hath ſpoyled, and he will heale vs, hee hath wounded vs, and he will binde vs vp.

What wee muſt not doe in ſickeneſſe. 2 Kings. 1. 3.

Firſt, wee muſt not therefore ſeeke eaſe by vnlawfull meanes, as by witchcraft, coniuring, charming, &c. For *Ahaziah* is rebuked, for that in his ſickeneſſe he ſent to aske counſell concerning his recouery, of *Baalzebub* the God of *Ekron*.

2 Chro. 16. 12.

Secondly, wee muſt not depend too much vpon the lawfull meanes, as vpon the Phyſitian, &c. It is noted for the ſinne of *Aſa*, that being diſeaſed in his feete, he ſought not the Lord in his diſeaſe, but to the Phyſitians onely.

Sinne is commonly the cauſe of ſickneſſe

If any aske what prouoketh the Lord to ſtrike man with ſickneſſe, the Scripture telleth vs, that the ſinne of man is commonly the cauſe why he is ſmitten with ſickeneſſe.

Leuit. 26. 14, 15, 16.

If you will not obey me, nor doe all the Commandements, &c. then will I alſo doe this vnto you: I will appoint ouer you, fearefulneſſe, (or a haſty plague)

plague) a consumption, and the burning ague to consume the eyes, and to make the heart heauy.

Dauids mistrust in numbring the people, was scourged with a plague of threescore and tenne thousand men of the plague; wee haue among the rest, these particular sinnes set downe as the cause of it.

2 Sam. 24. 15. The visuall causes of the plague Exod. 5. 3.

1 Neglect of Gods seruice. 1 Cor. 11. 36.

First, the neglect of Gods seruice: *Moses* and *Aaron* desired leaue of *Pharaoh* to goe to sacrifice to the Lord in the desert, lest for want thereof, hee bring vpon them a pestilence.

2 The abuse of the Sacraments.

Secondly, the abuse of the Sacraments: For this cause saith *Paul*, that is, for abusing the Lords Supper, many are weake and sicke amongst you, and many sleepe.

3 Num. 16. 49. Disobedience to Gouernours.

Thirdly, disobedience to Gouernours: The *Israelites* for rebelling against *Moses* and *Aaron*, died of the plague, fourescore thousand and seauen hundred.

4

Fourthly, murmuring against God: The

Num. 14. 3. 12. Murmuring against God

The *Israelites* murmured against God, because he led them no sooner into the Land of *Canaan*, therefore he threatned to smite them and to destroy them.

In that sinne is vsually the cause of sickenesse, it should teach vs:

These sinnes and offences principally are among others the most sensible and apparent causes of the plague amongst vs. And in as much as sinne is commonly the cause of sickenesse, it should teach vs: first, not to looke too much to the meanes whereby, or the manner how thou art afflicted, but looke especially to thy sin, as the principall cause of it.

1 Not to looke too much to the means, but to thy sinne.

We say commonly, I tooke my sickenesse by such a iourney, by such a surfet, in such an infected house &c. True, these were the outward meanes, but it was thy sinne within thee which prouoked God to offer these meanes to thee, and to make them strong and effectuall to afflict thee.

2 To enter into examination of thine own heart.

Secondly, when thou art visited with sickenesse, enter into examination of thine owne heart, what sinnes doe principally

cipally raigne in thee, and doe prouoke God to smite thee in that manner.

Thirdly, by fasting, prayer, and repentance, turne to the Lord thy God, that hee may in mercy forgiue thy sin, and consequently take away thy affliction: For this purpose, reade the sixe chapter of the 2 of *Chronicles*, touching the prayer that *Salomon* made vnto the Lord, at the finishing of the Temple, and obserue the Lords answere to *Salomon* againe in the seauenth Chapter of the same booke, 12. 13. 14. verses, reade them, and obserue especially in the 14. Verse, where the Lord saith: If my people, which are called by my name, shall humble themselues & pray, and seeke my face, and turne from their wicked way; then will I heare from heauen, and will forgiue their sinne, and will heale their Land.

To betake thy selfe to fasting and praier.

2 Chro. 6. chap. *Salomons* prayer to the Lord.

2 Chro. 7. 12, 13, 14. The Lords answere to *Salomon*.

Hereby it may further appeare, that sinne is vsually the cause of afflictions: If therefore thou be afflicted, and desirest to bee freed from the Crosse, note

Note.

what

what the Lord requireth of thee, namely, first, to humble thy selfe; secondly, to pray; thirdly, in thy prayer to seeke his fauour; fourthly, to turne from thy wicked waies, and then saith the Lord, I will forgiue thy sinne, & make whole the Land: where further obserue, that till sinne be forgiuen, the iudgement remaines.

4 To loathe and abhor thy sinne.

Fourthly, learne thereby to loathe and auoide, yea to flie from sinne as from a serpent, which so incenseth God, and afflicteth thee: But note by the way, that sinne is not alwaies the cause of the Crosse (as hath formerly beene shewed) as may appeare by the answere of Christ to his Disciples, concerning the man that was borne blinde, and by his answere to those that shewed him of the *Galileans*, whose bloud *Pilate* had mingled with their owne sacrifices.

Ioh. 9. 21.

Therefore when thou seest thy neighbour afflicted, neither indge him rashly to be worse then thy selfe, nor excuse thy

thy selfe presumptuously to be better or more righteous then he.

Fiftly, in thy sickenesse (especially in the beginning thereof) exercise thy selfe in prayer, wherein first desire of God, the sight of all thy sinnes, which being found out, put thy selfe before the iudgment seate of God, and with griefe and sorrow of heart, confesse vnto God all thy knowne sins, especially thy capitall offences, whereby thou hast most displeased God. Secondly, lay them open with all the circumstances of time, place, and manner how they were committed, as may most seeme to aggravate the haynousnesse of thy sinnes, and to shew the contrition of thy heart for the same. Thirdly, lift vp thy hand, and acknowledge thy selfe guilty before the Lord, of eternall death and damnation, for those thy haynous sinnes and transgressions. Fourthly, hauing thus accused and iudged thy selfe, cast down thy selfe before the foot-stoole of his throne of grace, assuring thy selfe that hee

5 What thou must doe in prayer.

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5 bee is a mercifull God. Fiftly, cry vnto him from a sorrowfull and penitentiue heart for mercy & forgiuenesse, as earnestly as euer thou knewest a male-
6 factor craue pardon at the seate of an earthly Iudge. Sixtly, beseech him to giue thee faith to beleeue the free pardon and forgiuenesse of all thy sinnes, and to blot them out of his remembrance, as if they had neuer beene, promising amendement, and neuer to com-
7 mit the like againe. Seauenthly, desire earnestly that hee would be pleased to giue thee patience, with willingnesse, to vndergoe that iustly-deserued affliction
8 that is vpon thee: Lastly, humbly beseech him in his owne good time to vouchsafe thee a gratious and happy deliuerance, either by life or death, as shall seeme best to his heauenly Maiestie.

6 To exercise thy selfe in reading the Scripture. Sixtly, exercise thy selfe in reading of the word of God, where thou maist finde, first, examples of Gods mercy shewed vpon the afflicted; secondly, com-

comfortable promises of strength and deliuerance made to the Saints afflicted. Thirdly, instructions how to beare, and what vse to make of thy afflictions, Thy word saith *Dauid*, is sweeter then the honey, and the honeycombe; and againe he saith, Except thy Law had beene my delight, I should haue perished in mine affliction. Psal. 19.10 Psal. 119. Isa. 66.23.

Seauenthly, meditate of the other life which thou art passing vnto, where thou shalt haue Sabbaoth vpon Sabbaoth, that is, rest for euermore; where the Lord shall wipe away all teares from thy eyes: there shall be no more sorrow, griefe, or paine, but ioy vnspeakable and glorious, to be continued for euer. 7 Meditate whether thou art going.

Eightly, hauing by prayer recommended thy selfe to God in Christ, let thy next care be, first, to seeke the helpe of the Physitian, and all other lawfull meanes for thy recouery; for who so despiseth in sickenesse the lawfull means which God hath appointed for recouery, 8 After thou hast by prayer recommended thy selfe to God, thy next care is 1 To vse the Physitian.

uery, that man is guilty of his owne bloud in the presence of the Lord. Secondly, to set thy house in order by making thy last Will and Testament, (if it be not made before) if it be made, peruse it, confirme it, seale it and deliuer it to some faithfull friend, in the presence of some honest witnesses. Thirdly, in making of thy Will, bee carefull to take the aduice of some religious and wise friends, that thou maiest the better bestow thy beneuolence, and contriue thy Will according to law, thereby to cut off contention and strife amongst those whom thou leauest behinde thee. Fourthly, be sure before sickenesse doth increase, and thy memory faile, to finish thy Will, lest it proue a dotement and no Testament, and so be an occasion of trouble, when otherwise it might be well preuented. Fifthly, to preuent future inconueniences, remember especially two things; first, if God hath blessed thee with store of outward blessings, make thy Will

2 To set thy house in order.

3 What to doe in the making of thy Will.

4 Doe it in good time, which too many omit.

5 For auoyding of inconueniences, remember two things

in thy health, it will neither separate thee further from thy goods, nor hasten thee sooner to thy end; but withall be an occasion of much peace and quiet to thee: for when thy house is put in order, thou hast the fitter time to set thy soule in order. Secondly, if God hath giuen thee children, according to thy ability, giue euery one of them a portion in thy life time, and dispose thereof so, as they may haue occasion to blesse thee, and not curse thee; and to loue each other in thee, and for thee, by seeing thy equall and affectionate loue to euery of them, and not to doe as many doe, giue most to one, and little to the rest, make one a gentleman, and the rest beggars, (but this be carefull to obserue) let those bee deerest to thee, that are neerest to God: but if thou hast no children, and hast a purpose to doe good (considering the shortnesse and vncertainty of thy life, and the vniust dealing of others after thy death) bee thine owne administrator, make 2

thine hands thy Executors, and thy eyes thine ouer-seers, to preuent that lamentable experience of many dead mens Wils that haue either beene concealed, vtterly ouerthrown, or quite altered by cauils and quirks of law.

6 The want of this care, the vndoing of many widdowes and children.

Sixtly, last of all, and not the least of all, in the making of thy Will, be carefull whom thou chooseſt to be thy Executors and ouer-seers, make choice not so much of rich friends, as of (wise) and religious friends; for hee that feareth GOD most, will be most carefull to see the execution of thy Will, according to thy true intent and purpose.

Short

Short Rules sent by Master *Richard Greenham* to a Gentlewoman troubled in minde, for her better direction and consolation: As also very necessarie for euery Christian to be exercised withall.

THose temptations shall be laid to your charge, whereunto you yeeld, &c. Yeeld not therfore, but resist, as Saint *Iames* biddeth.

Why should any (being wise) yeeld to an enemy?

2 No motion shall hurt you, whereunto you giue not consent in heart: You haue no sinne which in heart you long to bee freed from: you want no goodnesse which in heart you couet to haue.

A note of comfort for the tender-hearted.

3 Where Sickenesse is at the highest, there is hope of diminishing: so likewise in temptation.

Good against distrust.

Note.

Out of Christ all is sinfull, though in it selfe good and commanded.

A good way to get new benefits.

It is too common a sinne *Note.*

The want of this the cause of much euill It is the cleane contrary amongst the most.

4 It is a great mercy of God to discerne a temptation in time of temptation.

5 When you would doe any good, or receiue any good, offer vp your endeauours, actions and meanes; in a Sacrifice to God in Christ: beseeching God to giue his holy Spirit to sanctifie his owne Sacrifice.

6 If you haue receiued but a little release of temptation, giue thankes, and you shall haue more.

7 It is a sinne, as well to deny Gods gifts; as to prehime of them.

8 Temptations smothered, as fire burnes more inwardly.

9 Be perswaded alwaies you are in the presence of God and his Christ: and frame your actions accordingly.

10 Be more afraid of secret sinnes, then of open shame, lay this foundation sure, that there is mercy with Christ Iesus.

11 Remember the former mercies you haue receiued, and thinke your present

preſent eſtate to be none other then the eſtate of Gods Children. If you be grieued, pray to God; relieued, praiſe him: there is a viceſſitude of griefe and comfort, as of light and darkeneſſe.

This will much ſtay vs againſt impatience.

12 Beware of a diſcontented minde in any caſe; yea, be contented to haue your deſires denied you of God: and if your prayerb e not heard of God, vexe not your ſelfe too much; neither vehemently couet, nor be grieued for any thing, ſaue the not hauing, or loſſe of the fauour of God.

Contentedneſſe iuſtifieth the wiſedome and prouidence of God.

13 Labour for meekeneſſe and patience, and be ready to kiſſe the Rod, and to offer vp al to him, of whom you haue receiued your ſelfe; for if you ſtruggle, it will fare with you as with a Bird in a Grinne, the more ſhe ſtriueth, the faſter ſhee is. We muſt vſe the word in troubles and temptations, as a ſick man doth his meate, which though hee eate againſt the ſtomacke, and preſently feeleth no benefit of it, yet wee know by experience it doth him good, and him-

Two excellent graces.

Till the childe yeeld, the father will not leaue him.

selfe afterward shall perceiue it.

Labour so to doe.

14 The patient bearing of Miserie, is an acceptable Sacrifice to God; for when the Gold-smith putteth a peece of Gold into the Fire to make better vse of it, it seemeth to the vnskilfull, that he vtterly mareth it. So the Children of God in affliction, seeme to the iudgement of the naturall man, vndone and brought to nothing: but spirituall things are spiritually discerned.

Note the difference betweene Gods dealing and mans iudging.

15 Beleeue alwaies your estate to bee the worke of God, and vary not therein: for your humiliation, your consolation, is the glory of God, and the good of many others.

Labour for faith; A Sparrow falleth not but by Gods prouidence.

16 Beware that you doe not often alter your iudgement of your estate; as saying sometimes, It is Gods worke, sometimes Melancholy, sometimes your weakenesse and simplicity, sometimes Witchery, sometimes Sathan: for these diuers thoughts wil much trouble you. You may thinke Melancholy to be an occasion, but no cause; and of the rest.

Note. Many are the cause of exceeding trouble to themselues in this respect.

Therefore

Therefore looke ſtedfaſtly to the hand of God, ſurely truſting on this, that he not onely knoweth thereof, but that whatſoeuer is done directly or indirectly, by meanes or immediately, all is done and gouerned by his Diuine prouidence for our good.

Note.

17 Say not, you cannot be helped: for that may hinder the worke of God. Say not; If I were in ſuch a place, and ſuch a place I ſhould be well; for God is infinite, and therefore euery where; as well where you are, as where you would be.

Take heed of diſtruſt, and know that God is in euery place.

18 Whereas in conſideration of the falling away of many, excelling you both in the age and graces of the new birth, you feare you ſhall not perſeuere vnto the end: your meditating and collection is good, ſo long as it preſerues you from the careleſneſſe of the fleſh: but it is euill when it would diſſolue the aſſuredneſſe of your Faith. Indeed ſo long as you looke vpon your ſelfe, you haue cauſe to feare, be-

It is a bleſſed thing to haue an holy iealouſie.

Note it well.

cause you are vnable to prolong, as you are to begin your new birth: but if you looke to God, you haue nothing but matter of Faith: for that whom he once loueth, he loueth for euer. Againe, as a man swimming in the deepe Waters, is neuer in danger of drowning so long as his head continueth aboue the water: So, though you swim in deepe Seas of dangerous temptations, yet are you sure and secure, because Christ Iesus your head, is still aboue all your troubles; and therefore able to draw you (his members) to the Shoare of Saluation, without all perill of perishing.

Try whether euer God did loue thee, then maist thou euer haue comfort, though thou thinkest thy selfe vtterly forsaken

A sweet Similie of much comfort. This will be a meanes to stay vs in the depth of troubles.

19 Beleeue that God the Father doth gouerne your temptations, that the holy Ghost doth and shall assist you; that Iesus Christ was tempted to ouercome in you; that the Saints on Earth doe pray for you, euen those which neuer knew you, but doe pray for the tempted ones.

23 None can iudge of the worke of the

the Spirit, but by the light of the Spirit; as none can iudge of the Sunne, but by it selfe. Spirituall things are spiritually discerned.

21 Dispute not with God, lest you be confounded: nor with Sathan, lest you be ouercome. An especiall note.

22 Be euer perswaded your punishment is farre beneath your sinne. It will make vs patient & thankefull.

23 In such multitudes of Gods mercies as you enioy, maruell not you haue some crosses, lest wee should presume: likewise blessings with crosses, lest wee should despaire. *Note.*

24 In any outward blessings which you see you cannot haue, beseech God you may neuer be vexed for it. An holy desire.

25 No shame, griefe, or sorrow, pleaseth the Lord, which goeth altogether separated from a sweete perswasion of his fauour. Againe, our pleasing our selues in the assurance of pardon, is not acceptable to God; which altogether respecteth the care of espying, bewayling, and auoyding of sinne. Wherefore let this bee the barre and bond of your *Note.* Obserue and follow this aduice.

your affections in these cases: so long as Christ goeth with you, so long as the Mercies of God accompany you, so long as the grace of the Spirit shineth vpon you, be dealing with your sinnes, and condemne them vnto death. Likewise, while you are tender of conscience, afraid of sinne, reuerently perswaded to walke holily with your GOD, laugh at Sathans accusation, despise destructions, set at naught the terrours of Hell. You neuer erre, but by failing in one, or both of these points: that is, either in your griefes, you are grieued without comfort: or in your ioyes, you reioyce without reuerence. And as in vnnecessary griefes you finde no spirituall pleasure, so in vnadvised ioyes you can finde no spirituall profit.

Note.

Note Sathans policie.

26 It is the policie of Sathan to blind and besot with a quiet possession of an vniust mirth, thereby to keepe them from the true sight of their sins, so to oppresse the sweete Flocke of Christ with false and causelesse feares, there-

thereby to keepe them from the glorious feeling of their Redemption. Hee knoweth (to his griefe) that ioy may be temporally interrupted, but not finally or eternally be denied you, therefore he plyeth himſelfe, though hee cannot extinguiſh it, yet to diminiſh your iuſt and royall right in your Chriſt: in regard whereof you ſtand guilty of not maintaining the Lords royalty, giuen to the Elect, if in the leaſt meaſure you yeeld to theſe ſlauiſh feares of the aduerſary. This ſubtile Serpent is not ignorant that by theſe peaſiue practiſes he doth weare to a dulneſſe the edge of your prayers, and that he draweth from you with an vncomfortable tediouſneſſe the fruits of your faith; and conſequently by theſe meanes you are depriued of the fruit of a more comfortable ſeruice of your God. The weake ones fearing alſo by your example, the profeſſion of Chriſt to bee ſtrict and comfortleſſe.

Note what the Diuell knoweth.

See the Diuels malice.

Note.

Yeelding to Sathan, hurts not onely our ſelues but others.

27 A ſtraight courſe of Religion is ſome-

It is so to worldlings

somewhat an vncomfortable companion; but blessed be that mortification which so farre estrangeth vs from the world, that it changeth vs to the similitude of Christ; to whom we must bee conformed in sufferings, that wee may be like him in glory: Suffer not your heart to be strict; narrow, and vncomfortable in heauenly things, this draweth away both the breath, bloud, and life of true godlinesse. The Lord keepe you from euill. The Lord satisfie you with gladnesse. The Lord giue you the spirit of Prayer, and heare your praiers. The Lord be your teacher, and your comfort: *O pray, pray, pray*; It is the best Sacrifice to God, and the most comfortable duty you can doe. I am not loath to put you in minde of these things, you haue many carefull for you in other things: Oh pardon me if I be bold in this one thing, I trust I reioyce more in the good of your soule, then euer I should reioyce in the fruit of my mine owne body. It would bee a thousand deaths,

Note.

deaths, yea a thousand hels vnto mee, to see your soules miscarrie. Oh let mee be accepted more then a ciuill Friend, more then a friend of the World. Giue mee this benefit, to be thought further then a friend of the flesh.

A short Direction for the daily Exercise of a Christian, both on *the Sabbath day, and also on* the weeke dayes.

And,

Here first what exercises are to be done *vpon the weeke day, vnto the daily* practise of a Christian life.

The first exercise for the morning, To awake with God

EVery Morning so soone as thou hast broken off thy sleepe, though presently thou doe not rise, yet presently remember, so soone as thou doest awake, thou doe awake with God, that is, enter into holy and diuine Meditation: and let thine heart be taken vp about heauenly things: as for example.

What it is to awake with God.

example. 1. To meditate on Gods kindneſſe and loue towards thee. 2. To meditate vpon the great refreſhment which by that nights reſt thou haſt receiued, and the manifold dangers of the night which thou haſt beene preſerued from, by the which many haue miſ-carried, and ſo mighteſt thou, had not the Lord defended thee from it.

1

Pſal. 43. 4.

2

3 To meditate vpon thy ſinnes, thy deliuerance from the guilt and puniſhment therof by Chriſt: as alſo vpon the changes and alterations in the world; vpon the paines of Hell, and the ioyes of the world to come. Theſe and ſuch like meditations will keepe thy minde from idle and wandring wicked thoughts; they will reuiue thy ſoule, and take order for the better keeping of thy life in a godly & religious courſe all the day after.

3

Pſal. 119.

The ſecond Exerciſe.

The Morning Prayer.

The ſecond exerciſe neceſſary is Prayer.

AFter thou art riſen, let it be the firſt worke thou takeſt in hand in the Morning,

Morning, to betake thy selfe to Prayer vnto Almighty God, that throughout the whole day following, GOD may blesse thee in thy labours, and thou maiest be in safety vnder his protection. And let this bee done solemnely vpon thy knees (and not as many doe, lazing vpon their beds) that it may bee done with a humble, pure, and sincere deuotion. If thou be an House-holder, or Master of a Family, let it be thy care to be stirring with the earliest, and so call together thy Family; and there with them, solemnely & vpon thy knees, offer to God the sacrifice of prayer and Thankesgiuing, either in that forme of prayer, which in the latter end of this same Treatise I haue set downe, or in some other, tending to the same effect.

Dan. 6. 10. Hos. 14. 2. Psal. 116.

Note.

Let Masters of Families take notice of this duty, omitted (I feare) by the most.

The third Exercise.

Imployment in our Calling.

The third exercise is about thy Calling. Gen. 3 19. Eph. 4. 28. 2 Thes. 3. 6 10.

AFter Prayer ended, betake thy selfe to thine ordinary Calling & Vocation, or doe that whereunto thy ordinarie businesse calleth thee; and see that

that thy family doe the like: remember that thou must giue account for thy time idlely spent; and yet in thy labour take heed that thou do not minde thine owne profit in such wise, as that thou coole any Grace thereby, or quench holy affections in thee.

Few make conscience of time. *Note.*

Rules for the behauing of thy selfe Christian-like in imployment about thy worldly businesse, and enioying the benefit of the same.

KEepe a narrow watch ouer thy Heart, Words, and Deeds, continually; and see that thy time bee not idlely, carelesly, or vnprofitablie spent. Follow thine owne businesse, shun medling in other mens matters: be not a Tale-berer, nor a Tale-receiuer: deale iustly & vprightly with all men: let thy conuersation be without couetousnesse, and without prodigalitie:

Let all busy-bodies note this.

galitie: ſerue the Lord in ſingleneſſe of heart: be doing good, and abſtaine from all appearance of euill.

2

How to behaue your ſelfe in Company.

IN all Companies, whether it be of thine owne Family or Strangers; bee they ſuperiours, equals, or thy inferiours, haue a ſpeciall regard ſo to carry thy ſelfe, as to bee harmeleſſe and free from giuing any euill example, either by word or deed: but carefully marke and ſhunne the occaſions thereof, and prouocation thereunto.

2

Prou. 20. 5. Col. 3. 12. Iude 20. Iam. 3. 6. Heb 10. 24. This being followed, will occaſion much peace and content.

3

How to behaue our ſelues in ſolitarineſſe.

WHen thou art free from company, and in ſolitarineſſe alone by thy ſelfe, haue a care that thou doe not ſpend that time ill; that is, that in thy behauiour thou attempt none euill and vnlawfull thing, and that thy thoughts be not ranging or wandring, but kept within compaſſe: Be frequent at ſuch time in diuine Meditations, and

3

2. Tim. 6. Eph. 5. 16. Mat. 13. 8. Pſal 19. 14. If thy thoughts be not taken vp with good, they will be with euill.

Soliloquies vnto God, redeeming the time to the best vse that thou canst.

4

How to vse prosperitie.

Ier. 9. 23. Luk 6.29. 1 Tim. 4. 8. Iosh. 1. 5. 9. Psal. 3. 2. Let the rich lay this to heart. *Note.*

IF thou be in Prosperity, and hast store of this worlds good, be circumspect and wary, that thou dost neither swell and be insolent, neither idlely or loosely abuse the same to carnall liberty, but vse them soberly, and to the good of Gods Children, and be so much the more fruitfull in good workes, by how much the more thou hast receiued them. If thou be in misery, affliction, or calamity, fret not, neither be impatient in them, but receiue it meekely, and make good vse thereof.

Psal 37. Iam 1. 2. 1 Pet. 1. 6

4

The fourth Exercise.

Giuing thankes both before and after meales.

It is too common not onely in this, but in all other blessings to forget God.

WHen thou addressest thy selfe to Dinner or to Supper; or when thou receiuest any good blessing at the hands of God, remember that thou be still thankful vnto him. Put not a morsell of any thing into thy mouth

in

in thy meale, before thou haſt deſired Gods bleſſing vpon it; and after that thou haſt receiued it, and fed thy ſelfe with it, forget not to returne thankeſgiuing vnto the Lord for it: and thinke not this ſufficient, if thou thy ſelfe performe this duty, but haue a care to cauſe thy Children, thy Seruants, and all thy Family to doe the ſame.

Ephes. 5. Heb. 13. Pſal. 103. It were to be wiſhed all would obſerue it

The fift Exerciſe.

Euening Exercise of Reading, Catechizing Singing, &c.

5

IN the Euening, when thou makeſt an end of thy bodily worke, be not thou vnmindefull to ſeparate ſome time for the putting in practiſe of the exerciſes of Religion in thy Familie: Cauſe thine Houſe-hold to come together, then either read thy ſelfe, or cauſe ſome of thy Family to read, ſomething either out of the Bible, or out of ſome godly Booke, expounding the ſame. Examine thy Familie in that which they haue read, catechize them in the principles of Religion, ſing Pſalmes together with them

The beſt things leaſt regarded. Gen. 18. 89 2 Tim. 3. 15 Col. 3. 16. Pſa. 55. 17. Dan. 6. 10.

Why all muſt make conſcience of this.

to Gods glory. So shalt thou finde the Euening thus spent in this kinde of exercise, will bring much more ioy and comfort to thine heart, then spending of the euening in Cards, Dice, & other kinde of gaming, wherein worldlings doe take their felicitie.

6

The sixt Exercise.

Euening Prayer.

1. Thes. 5. 17. As thou beganneſt, so end the day with prayer.

AS thou beganneſt the day, so end it with praier: Cause thy Familie to come together, meekely vpon your knees let hearty praier bee made vnto Almightie GOD: And suffer none of any vnderstanding in thy Family to goe to their beds (vnlesse sickenesse, or some other extraordinary necessitie moue them to it) before this Exercise be performed.

7

The seauenth Exercise.

Meditations in bed.

This wold make our rest comfortable.

IN thy bed before thou fall asleepe, looke backe vnto thy former workes of the day; call thy soule to a scrutinie,

to

to giue vp an account how thou haſt ſpent the day paſt, how thou haſt paſt it ouer; and how farre thou haſt walked with God, and wherein (as thou art able to remember) thou haſt offended, and then crauing pardon for thoſe ſins whereunto thou art priuy: and entring into a reſolution (as much as poſſibly thou maiſt) for the time to come, to abandon and forſake them. Commit thy ſelfe, both body and ſoule into the hands of God, who after theſe Exerciſes thus ſpent, will giue vnto thee an holy ſanctified reſt and ſleepe.

Ioh. 5. 14. Eph. 4. 26. Heb. 3. 12. Iob 1. 5.

He is a faithfull keeper.

Wiſedome ſhall commune with thee when thou wakeſt, and guide thee when thou walkeſt.

Sabbath Exerciſes: or a ſhort Direction how that day may be beſt ſanctified and kept holy.

The firſt Exerciſe.
Early ſanctifying the Sabbath day.

The firſt exerciſe of the Sabbaoth. *Note.*

AS euery day a true Chriſtian ſo ſoone as hee is waking, ſhould a-

wake with God: so especially vpon this day, which the Lord commandeth so straitly to be kept holy vnto himselfe: and therfore vpon a Sabbath day, early thou must awake with God, & separate thine affections from al earthly things; and thou must haue a care to be stirring somwhat more betimes vpon this day, then vpon the other daies: that so thou maist begin to keepe it holy, euen at the very beginning of the day.

Satan with our corruptions, will be busie to hinder vs in this. Psal. 92. Act. 10. 37.

2

The second Exercise.

Priuate Prayer.

1 Thes. 5.

BEing risen, assemble thy Family together, ioyntly vpon your knees, with humble and sincere deuotion make your prayers vnto him, humbly thanking his diuine Maiestie for all his benefits, particularly for his protection ouer you the night past, desiring pardon of your sinnes, &c. and craving his assistance to direct you for the better keeping of the Sabbath holy.

The third Exercise.

Priuate Exercise before the publike meeting

3

THE time before the publike exercise, spend with thy Family, in reading, Catechizing, singing of Psalmes, and preparing thy selfe and them again to the publike Exercise.

In other things wee are carefull, in this careleſſe.

The fourth Exercise.

Timely comming to Church.

4

VVHen the time is come for the publike Assembly to meet together at the publike Exercise, see that both thy selfe, and those which doe belong vnto thee, assemble timely, there to be with the formost, that so thou be not wanting at any part of the Exercise performed there by the Assembly: Being there assembled, learne to demeane thy selfe after this manner.

Acts 10.33 Prou. 8. Psal. 110.

Why all must performe this duty.

Reuerence in behauiour in the Church, and at the entring into it.

1 When thou art entring into the House of God, into the Church, the place of publike meeting, looke vnto both thy feete (saith *Salomon*) that is,

Note.

Eccl. 4. 17.

consider whether thou art going, and what to doe; for the place thou art going into is Gods house; there thou goest to heare God speaking vnto thee by his Minister; and to speake vnto him by Prayer. And therefore looke that thou come thither with a zealous and godly preparation.

Isai. 6 9. Gen. 28.

The want of this, the cause wee profit not by the Word.

2 When thou art thither come, if the publike Exercise be not yet begunne, then as soon as thou commest into thy seate, fall downe vpon thy knees, and make this, or some such like oratorie Meditation.

A Prayer to be said before the publike Exercise doe begin.

OMost mighty and eternall GOD, before whose presence, together with the rest of this Congregation, I vile and sinfull wretch, at this time, doe present my selfe to heare thy holy Word, and to offer vp the sacrifice of Prayer and thankesgiuing vnto thee: blesse (I beseech thee) this our meeting, sanctifie and prepare my heart, that it

may bee apt and fit for this Exercise which now we haue in hand: enflame my heart with zeale, and teach me how to pray: open mine Eares, that I may heare; and mine heart, that I may vnderstand that which shall at this time out of thy holy word bee taught vnto mee. Take from me all wandring & by-thoughts; & grant that now and euer, I may heare thy word effectually, & pray vnto thee sincerely, throgh Iesus Christ.

How to pray in the Church.

THis preparation made, and the publike Exercises beginning, in the publike praier of the assembly, bee not rash with thy mouth to vtter a thing before God; for God is in the Heauen, and thou art on Earth, therefore let thy words bee few. Thinke not that the mumbling ouer a few praiers doth merit at Gods hands; or that thou shalt be heard for thy much babling: but let thy Prayer come from thine heart. When the Minister prayeth in the behalfe

Eccles. 5.

Let Popish pharisaical people note this.

halfe of the whole Congregation, let thine heart ioyne with him. Oft times ſtirre vp thy ſelfe in prayer, and rouze thy ſelfe vp from thy naturall dulneſſe and backwardneſſe in this kinde, by inward ſighes and groanes; and take heed that thy heart be not toſſed about with vaine imaginations and fantaſies, when thou ſhouldeſt lift vp pure hands and heart (as the Apoſtle ſpeaketh) vnto God. The like obſerue in the ſinging of Pſalmes, which is a kinde of Prayer.

Great care to be had in this poynt. 2 Tim. 2. 8.

How to carry our ſelues in Sermon-time.

A good meanes to profit by hearing. Eccl. 4. 17.

THen after publique Prayer, in time of the Sermon, when the Word of God is preached before thee, remember the counſell of the Wiſe-man, *Be neare to heare*; that is, be attentiue, hearken with reuerence to that which ſhall be deliuered. Which that thou maiſt the better doe, obſerue theſe Directions: Haue thine eyes fixed moſt commonly on the Preacher, that ſo thou maieſt keepe it and thy thoughts from idle wandering: marke the text, obſerue his

Obſerue theſe Directions.

1

2

his Diuision; marke how euery point is handled: quote the places of Scripture which he alledgeth for his Doctrines proofe, fold down a leafe in your Bible from whence the place is recited, that so at your leasure, after you returne from the Church you may examine it: apply that which is spoken, to thy selfe; and endeauour to be bettered by it. Cõtinue in thy attentiue hearing, without wearines, from the beginning vnto the end of the Sermon; & see that thou depart not (vnlesse infirmitie of health, or some other very necessary occasion call thee away) before with the rest of the congregation, by after-Prayer and singing of Psalmes, thou hast rendred thankes for the comfort and instruction which thou hast receiued. 3 4 5 6 7

The fift Exercise. 5

How to behaue our selues after our departure from Church.

AFter thy returne from Church, reuiue thy memory with a briefe repetition in thy minde of that which thou

The want of this, an occasion we profit not by hearing.

thou haſt heard, before thy ſitting downe to dinner; & then with thankeſgiuing receiuing the bleſſings of God to thy bodily comfort, be mindefull to ſeaſon the ſame with good and godly talke, to the glory of God, the comfort of thy ſoule, and the edification of thoſe which are about thee.

This ſeldome vſed.

6

The ſixt Exerciſe.

Mixt exerciſes to be done betweene, or after the publike Exerciſes.

Deut. 6. 5. Acts 17. Pſal. 147. Heb 6. 1. Neceſſarie duties, but little practiſed.

BEtweene the publike Exerciſes, as alſo when both of them are finiſhed, vſe meditation and conference about heauenly things; aſſemble thy Family together, conferre with them what they haue learned at the Sermon; inſtruct and Catechize them, reade, or cauſe to be read ſomewhat of the Bible, or ſome other godly Booke vnto them: Sing Pſalmes together with them, and keepe them in from idle and vaine Exerciſes.

1 Cor. 6. 1. Neh. 8. 10. Acts 3. 6.

And withall, remember vpon this day eſpecially, the workes of Mercie: as

as God hath bleſſed thee with earthly things, ſo remember to helpe the poore, and thoſe which are in miſery. If any of thy Neighbours be ſicke, viſit them: if any he at iarre, endeauour as much as in thee lyeth, to bee a make-peace betweene them.

Iam. 3. Iob. 31. Secondly, bleſſed are the merciſull, for they ſhall receiue mercy.

And ſo with godly Chriſtian exerciſes, conferring, reading, and ſinging of Pſalmes, with priuate Prayer alſo, and calling thy ſelf to account how that day hath been ſpent, continue the reſidue of the day; that ſo after an holy keeping of the Lords day, the Lord may giue thee an holy and quiet reſt: and proſper thee the better the week following; yea, the whole reſidue of thy life.

A good way to get bleſſings of the Lord.

For the Sacraments.

How to vſe the Sacraments.

AS concerning the Sacraments; when the Sacrament of Baptiſme is to be adminiſtred, haſte not forth of the Church (as many doe) but continue thy preſence, that there thou maieſt aright (vnto thy comfort) conſider with thy ſelfe

Sacrament of Baptiſme.

Note.

selfe thine owne receiuing heretofore into the visible body of Christs Church and Congregation, as also that thou maiest offer praiers vnto God for the Infant which is to be baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the Lord, so prepare thy selfe according to the direction in the Catechisme, as to be ready to receiue it (if it may be) euen so often as thou shalt perceiue it to bee administred. And when thou approachest to the Table of the Lord, to receiue it, come with all reuerence; and let thine heart be wrapt with heauenly meditation: when thou seest the Bread and Wine deliuered, let thine heart within thee meditate so zealously & feruently vpon the passion of our blessed Lord and Sauiour for thy redemption; as if with thine owne eyes thou diddest then behold his body nayled to the Crosse, and his precious bloud shed for thy sake: let this and such like meditations, enter into thy minde, and be not found vnthankfull.

Sacrament of the Supper of the Lord.

Note.

Meditations necessary at the Supper of the Lord

Rules as concerning Reading.

IN reading, first, take heede what Bookes thou doest read, that they be not lewd and wanton, nor needlesse and vnprofitable, nor sauouring of Popish superstition: but either the holy Scriptures, or other sound and godly Authors. *Note.* 1

2 In reading of the Scriptures, reade not here and there a chapter, except vpon some good occasion, but the Bible in order throughout, and that as oft as thou canst, so that by little & little thou maiest be acquainted with the whole course and history of the Bible. 2

3 In reading of other good Bookes, reade not here a leafe of one, & a chapter of another (as idle readers vse to doe for nouelties sake) but make choyse of one or two sound and well-penned Bookes; which read againe and againe for confirming of thy memory, and directing of thy practise. 3 *Note.*

4 Before reading, pray vnto God to blesse thee in that action. 4

5 In reading, settle thy selfe to doe it with attention. 5

6 After

6 6 After reading, apply it to thy ſelfe, for thy inſtruction, in thy practiſe and imitation.

A Prayer to be vſed before reading.

O Lord, whoſe word is a two-edged ſword to cut down all things that ſhall riſe vp againſt the ſame; bleſſe mee I beſeech thee in the reading of this thy holy and heauenly Word; prepare mee with reuerence to reade it; enlighten mine vnderſtanding to vnderſtand it, worke in mee true obedience to ſubmit my ſelfe vnto it; that I may lay it vp in the Cloſet of my heart, and bring it forth in my life and conuerſation, through Ieſus Chriſt.

This Prayer is to be made before reading of the Bible: which holy Booke of God (beſide other priuate reading of it) it ſhall be very good if thou reade it after this manner, in thy Houſe before thy family; one Chapter in the Morning, another at Meales, another in the Euening before prayer: Beginning at the beginning of the Bible, and continuing to the end.

Of singing of Psalmes.

How to carry our selues in singing of Psalmes.

OFten sing vnto the Lord, & to thy soules comfort, in Psalmes and Himnes and spirituall Songs: behaue thy selfe reuerently in that action, bare-headed, and with due reuerence, as in the presence of the Lord: remember to sing *Dauids* Psalms with *Dauids* spirit; sing with spirit, and sing with vnderstanding; regard that more then the tune. All the Psalmes be very good and comfortable, yet more especially thou maiest vse this choise.

Sing { *in the Morning*, *Psal.* 3. 5. 19
in the Euening, *Psal.* 4. 92.
in time of heauines, *P.* 6. 13. 31. 91

Aft. benefits, { *publike*, *Ps.* 80. 90. 137.
priuate, *Psal.* 28. 126.

Commonly at all times { *Psal.* 12. 15. 18. 23. 25. 26. 30. 34. 46. 47. 87. 80. 84. 100. 101. 103. 116. 119. 146. &c.

A Thankesgiuing before Meate.

O Lord our God and heauenly Father, which of thy vnspeakeable mercy towards vs, hast prouided meate and drinke for the nourishment of our weake bodies. Giue vs grace to vse them reuerently, as from thy hands, with thankefull hearts: let thy blessing rest vpon these thy good creatures, to our comfort and sustentation: and grant wee humbly beseech thee, good Lord, that as we doe hunger and thirst for this food of our bodies, so our soules may earnestly long after the food of eternall life, through Iesus Christ our Lord and Sauiour, *Amen.*

A Thankesgiuing after Meate.

TO thee O Lord God, which hast created, redeemed, continually preserued, & at this present time fed vs, be ascribed all honor, glory, power, might, and dominion, now and euermore. O Lord preserue thy Church vniuersall, this

this Church in which we liue, the kings Maiestie, the Prince, and the Realme: Grant thy Gospell a free passage; confound Antichrist, & all Heresies: Finish soone these daies of sin, and bring vs to euerlasting peace, through thy Sonne our Lord and Sauiour Iesus Christ.

Whether you eate or drinke, or whatsoeuer you doe, doe all to the glory of God.

A Prayer for Morning.

Lord prepare our hearts to pray.

O Most mighty and eternall God, who art the Creator, Guider, Gouernour, and preserver of all things both in Heauen and Earth; Vouchsafe wee humbly beseech thee, to looke downe with the eyes of pitty and compassion vpon vs miserable and wretched sinners, who at this time are prostrate here before thee, to offer vp this our morning Sacrifice of Prayer and Thanksgiuing vnto thee. And although we be vnworthy, by reason of our manifold

nisold transgressions, to present our selues before thee: yet we humbly beseech thee, for thy Sonne Christ Iesus our blessed Lord and Sauiours sake, to accept of vs, and grant these our Prayers and Petitions, which we doe make vnto thee.

Wee render vnto thee Lord most mightie and most mercifull, humble & hearty thankes for all thy blessings and thy benefits from time to time bestowed vpon vs, for our Election, Creation, Redemption, Iustification, Vocation, that measure of Sanctification in this life, and the assured hope of Glorification in the life to come: As also for our Health, Wealth, Peace, and prosperity: for the free passage of thy glorious Gospell; for sparing vs thus long, and giuing vs so large a time of Repentance; as also for all other thy Benefits, whensoeuer or howsoeuer bestowed vpon vs. We giue thee humble & hearty thankes more particularly for thy gratious protection of vs this night past,

paſt, and deliuering vs from all the perils and dangers of the ſame. And ſeeing thou haſt brought vs to the beginning of this preſent day, we humbly beſeech thee, Lord, to protect and keepe vs in the ſame: watch ouer vs with thy prouidence: ſhelter and defend vs from all the aſſaults of the World, the Fleſh, and the Diuell. Keepe vs from all Sinne, eſpecially from thoſe ſinnes wherto by nature we are moſt addicted: Make vs ſorrowfull for our ſinnes paſt, and ſeale vnto our hearts, wee humbly beſeech thee, full aſſurance of the forgiueneſſe of them in thy Son our Sauiour Ieſus Chriſt. Increaſe our Faith, our Zeale and our Knowledge, and make vs daily more and more to increaſe in piety and true holineſſe. Set a watch O Lord, before the doore of our hearts, that they thinke not; before the doore of our Lips, that they ſpeake not; before all the parts of our body, that they do not any thing which is amiſſe, or may breed offence. Bleſſe vs alſo wee beſeech thee

in our calling wherein thou hast set vs: prosper that which thou hast giuen vnto vs, and which in thy feare we set our hands vnto. Stirre vs vp to imploy our selues faithfully, religiously, and industriously in our calling. Giue vs all things needfull for this present life; and grant that wee may so passe through things temporall, that our affections by them may not bee withdrawne from things eternall.

Neither doe wee pray for our selues alone, but for thy whole Church, and euery particular member thereof. Comfort O Lord, them that are comfortlesse, strengthen the weake, vphold them that stand, raise vp them that are fallen; send help, comfort, and consolation in thy good time, to all thy children that are in need, miserie, sicknesse, trouble or aduersity. Blesse this Church and Common-wealth wherein we liue. Enter not into iudgement with the great and crying sins of the Land, but first remoue from vs our sinnes, and

then take away thy heauy iudgements, which either already are fallen vpon vs, or ſhortly we muſt needs feare that they will befall vs. Giue thy Goſpell a free paſſage daily more and more: conuert, or elſe confound thoſe which repine and hinder the propagation of the ſame. Reforme thoſe things which are amiſſe; and grant that thy glorious Maieſtie may be exalted in this Nation euermore in ſincere, pure and holy worſhip: Poure downe all thy Bleſſings both ſpirituall and temporal vpon our dread Soueraigne Lord the King, the Prince, and all their royall iſſue; grant them a long, happy, proſperous, and religious life here in this World, and in the world to-come, life euerlaſting. Bleſſe (good Lord) with all bleſſings, the Nobility of this Land, the Magiſtracy, Gentry, and Commonalty of the ſame: Be mercifull vnto all thoſe whom thou haſt made neere and deare vnto vs: Send forth painefull Labourers into thy Harueſt, and bleſſe

those whom thou hast already sent; particularly, good Lord, in mercy behold thy seruant whom thou hast ordained to breake the bread of life vnto vs, giue to him, O Lord, the doore of Vtterance, let thy blessing rest vpon his labours: assist him in his Meditations, & in his Studies, that both by life and doctrine, hee may be a guide vnto vs in the way which leadeth to eternall life. These things, and all other which thou knowest meet and requisite for vs, for thy whole Church, & euery particular member therof, we humbly craue at thy hands in the Name of thy Sonne our Lord & Sauiour Iesus Christ, concluding these our Petitions with that forme of Praier which he himselfe hath taught vs, saying: *Our Father which art in Heauen, &c.*

A Prayer for Euening.

O Eternall God, and in Christ Iesus our louing and mercifull Father; Wee poore, wretched, and miserable sinners,

ſinners, doe proſtrate our ſelues before thy diuine Maieſtie, humbly acknowledging, and from the bottome of our hearts confeſſing our manifold ſinnes and wickedneſſe, which from time to time wee haue committed againſt thee. O Lord, we haue ſinned, wee haue ſinned; our ſinnes are more in number then the Sands of the Sea, or the Haires of our Heads; neither doe wee know whether to flye for comfort and helpe againſt the ſame, but onely by appealing from thy Iuſtice to thy Mercie. To thee therefore doe we come, in the name and mediation of our Lord and Sauiour Chriſt Ieſus, humbly beſeeching thee for his ſake, to pardon and forgiue vs all our ſinnes, whether they be ſinnes of Omiſſion, or ſinnes of Commiſſion: ſinnes of ignorance, or ſins of wilfulneſſe; whether in thought, word, or deed, committed againſt thy diuine Maieſtie. O Lord, throw them out of thy remembrance, that they may neuer hereafter riſe vp in iudgement againſt

gainst vs to condemne vs, & grant vnto vs, we beseech thee, the assistance of thy holy spirit, that wee may make a better conscience of our waies, & walke more zealously and sincerely before thee then heretofore we haue done. O make vs heartily sorry, as becommeth thy children, for that we haue offended thee so mercifull and louing a Father. Frame vs daily, and fashion vs to the likenesse of thy welbeloued Sonne Christ Iesus our Lord & Sauiour, that in knowledge and true holinesse wee may glorifie thee before the world, and by the fruits of pietie and righteousnesse, may be assured & certaine of thy spirit, and of the loue wherwithall thou louest vs. Worke in vs a certaine Faith, and an assured Hope of thy promises, and true feare of thy Maiestie; a perfect hatred and detestation of all sinne and wickednesse: worke in vs sincere loue towards thy children, and amongst our vertues, Patience, Knowledge, Vertue, Loue, Compassion, with all other graces

ces of thy Kingdome, that in all our behauiour, thou our good God, maiest be glorified by vs, and in vs.

Stirre vp O Lord, our dull and sluggish nature, to call vpon thee continually: Frame vs wholly vnto thy wil, and make vs to bee content in what estate soeuer it shall please thee to set vs; that so wee liuing here in this world in thy feare, and dying in thy fauour, in the end may attaine to a ioyfull resurrection vnto eternall life.

In the meane while, good Father, be mercifull vnto vs in the things of this life, euen so farre forth as thou shalt see it most meete and requisite for vs. Grant vs, if it be thy blessed will, the continuance of the blessing of Health, Peace, and Maintenance; and together with them, we beseech thee, let vs haue thy holy Spirit to instruct vs in the true and lawfull vse of them, that wee may more earnestly and seriously labour in our places and callings wherein thou hast set vs, to the promoting & increase of

of thy Kingdome, and to the benefit and comfort of thy children. Be merciſull, good Lord, vnto thy Church vniuerſall, ſcattered abroad vpon the face of the whole earth; ſend helpe & comfort to all our brethren whereſoeuer, which are in need, affliction, or miſery: beate downe the fury & rage of Antichriſt, and his kingdome, and daily more and more increaſe the number of thy faithfull flocke.

And foraſmuch as it hath pleaſed thee, in mercy, aboue all other Nations of the earth, to poure downe the ſweete ſtreame of thy bleſſings vpon this little Iland in which wee liue, by promoting of thy Goſpell, and ouerthrowing of Idolatrie; wee beſeech thee to continue it towards the ſame, and to eſtabliſh in this thy Church, a pure, perfect, and ſincere regiment thereof, that in the ſame, thy moſt glorious Maieſtie may be exalted in ſincere, pure, and holy worſhip; and that this thy Church may flouriſh and increaſe, being through thy

thy safe protection, ayded, supported, and miraculously defended. Guide and rule, wee beseech thee, with thy holy Spirit, euery part and member thereof, especially thy gracious Seruant, our dread Soueraigne Lord and King: graunt vnto him, O Lord, a pure and perfect zeale, aboue all things to promote thy glory, giue vnto him the Spirit of Wisedome, Discretion, and Gouernement, that with all equity and iustice, hee may see this whole Realme peaceably & quietly gouerned: Deliuer him, O Lord, as hitherto most wonderfully thou hast done, from all forraine and home-bred Traytors; & graunt vnto him, if it be thy will, a long and quiet raigne ouer vs, to the benefit of thy Church, and the aduancement of thy glory. Blesse also, wee beseech thee, with abundance of blessings, both spirituall and temporall, the young Prince, with the rest of the King and Queenes Royall Issue, and make them worthy instruments of thy glory, when time

time and occasion shall serue thereunto. Bleſſe, O Lord, the Nobilitie, the Gentry, the Communalty, all the eſtates of this Land: Comfort all them that be comfortleſſe; and remoue thy heauie Iudgements from thoſe places on which they are fallen. Laſtly, for our ſelues, we become againe humble petitioners vnto thy diuine Maieſtie; Bleſſe vs, O Lord, and this whole Familie with thy grace and peace: make vs thankefull for all thy Bleſſings from time to time beſtowed vpon vs; forgiue vs the ſinnes which this day paſt wee haue committed againſt thy diuine Maieſtie. And as thou haſt brought vs to the beginning of this preſent night, ſo protect, guide, and defend vs, wee beſeech thee in the ſame. Deliuer vs, and all that doth belong vnto vs from Fire, Robbery, or any other Perill or Danger which this night may befall vs: giue vnto our bodies reſt and ſleepe, that they may be the better enabled to vndergoe thoſe places and callings, wherein

wherein thou haſt ſet vs: watch ouer vs, ouer our ſoules, and keepe them from all ſinne and vncleanneſſe, from all euill motions, idle fantaſies, vaine Dreames, and ſiniſter imaginations, and prepare vs daily more and more againſt the comming of thy Sonne Chriſt Ieſus. And now, O Lord, wee haue commended our ſuits vnto thee, our Vnderſtanding is weake, our Memory is fraile, and wee are not worthy to pray vnto thee; more vnworthy to receiue the things wee pray for: and therefore wee commend our ſelues and our Prayers vnto thee, in the name and mediation of thy Sonne our Sauiour, humbly begging and craving all things elſe needefull for vs, in that forme of Prayer, which he hath taught vs ſaying, *Our Father which art in Heauen, &c.*

FINIS.

George Webbe.

A GARDEN of Spirituall Flowers.

2 Part.

Yeelding a sweet smelling sauour in the nostrils of each true hearted Christian.

LONDON:
Printed by *T. S.* for *T. P.*
dwelling in Ivie Lane.
1625.

A GARDEN OF Spirituall Flowers.

A Three-fold Alphabet of Rules, *concerning Christian practise.*

A.

1 AWake with GOD in the Morning, and before all things, giue him your first fruits and calues of your lips, 1. in confession of sinnes: 2. Petition of necessaries for body and soule: 3. Thankfulnesse for mercies receiued, especially your late preseruation, rest, and protection of you and yours.

2 Account it not enough that your selfe serue God, vnlesse you see all in your charge doe the same. Iosh. 24. 15 Gen. 18. 14. and 8. 19

3 Arme your selfe against whatsoeuer the day may bring forth, and vpon all occasions thinke on your happy redemption, with much thankfulnes for so happy coniunction of iustice & mercy.

B.

1 BEware of occasions of sinne, and wisely invre your selfe, in subduing the least, that at length the greater may be foyled.

1 Sam. 10. 16. 2 Beleeue all that God speaketh vnto you out of his word, but not all that man telleth you: nor tell to another all that you heare; but onely the truth, and that neither all, nor alwaies.

2 Sam. 2. 1. 3 Before you doe take in hand any thing, counsell with Gods word if it be lawful, and then performe it with praier, that it may be as successefull as lawfull.

C.

1 CArefully set your selfe in Gods presence all the day long, that setting him at your right hand you may not fall.

1 Cor. 10. 32. 2 Carry your selfe vnto all as the weake may be wonne, the strong comforted, and the wicked ashamed.

Mat. 15. 18. 3 Consider the dignitie of your soule, how beautifull it is to God and his Angels, so long as you keepe it vnspotted; that so you may cleanse your heart from the first motions of sinnefull thoughts,

thoughts, as Lust, Anger, Enuy, Pride, Ambition, Couetousnes; and the rather, becauſe the leaſt ſinne deſerueth death.

D.

1 DAily, Morning and Euening at leaſt, ſolemnely on your knees make confeſſion and requeſts, with thankſgiuing: firſt prepare your heart to ſeeke the Lord. In the morning thinke that that day may be your laſt day: and when you go to bed you know not whether you ſhall riſe, vnleſſe it be to iudgement. It is ſafeſt therefore to vſe praier as a key to open the Morning, and as a barre or locke to ſhut in the Euening.

2 Delight to doe all the good you can to Gods children, and to receiue all the good you can from them. Gal. 9. 10.

3 Diſtruſt not Gods prouidence in any matter, although you ſee the means wanting; neither when you haue them let them be relied on more then GOD himſelfe, but let him be praied vnto for the proſperous vſe of them. 2 Cor. 16.

E.

1 EXerciſe your minde in meditating often on the workes of Ieſ 12. 8.

God, as his creating and gouerning of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of vnspeakable ioy for the one, and vnvtterable torment for the other. But especially on the Sabbath adde to these meditations the holy exercises of Praier, Preaching, Sacraments, holy conference, & such like.

Ro. 12. 16. 2 Esteeme of euery one better then your selfe, and the more you excell another, be so much the more humbled.

Ro. 14. 23. 3 Examine your thoughts well whether they tend, before you fulfill your own desires; if you finde them vnprofitable, curious, vaine, or such as you cannot yeeld a sufficient reason to God or man for, kill them in the shell, let them not liue or breathe longer in you.

F.

Eccles. 12. 23. 1 FEare God and keepe his Commandements: for this is the whole duty of man.

Pro. 5. 8. and 6. 27. 28. 2 Flye and auoide places and persons infectious, wanton, idle, vnthrifty and bad company, which are to the soule as poisoned and infected ayre to the body.

3 Follow

3 Follow with faithfulnes & diligence your owne busines, in the lawfull & particular calling wherein God hath placed you, onely bee carefull in your earthly businesse to carry a heauenly minde. Eccl. 4. 13.

G.

1 GRow vp daily in the practise of euery commandement, and in the faith of euery promise of God, seeing God would haue thee planted in his house, thriue well, and be more fruitfull in thine age. He that is not best at last, may feare whether euer he were good.

2 Giue no offence iustly vnto any man, whether within or without: for woe to them by whom offences come. 1 Cor. 10. 32. Rom 7, 8.

3 Grieue for nothing in the world so much as for your owne sinnes, and in them for nothing so much as for offending so louing a God; and that not onely in committing of euill, but also in omitting of good.

H.

1 HVmble your selfe for your sins, that the Lord may raise you vp; for hee that iudgeth himselfe aright, shall neuer be iudged of the Lord. 2 Cor. 11. 31.

1 Pet. 2. 17

2 Honour all men in their places; but no man so much for his greatnesse, as for his goodnes: and thus shall you imitate the Lord himselfe, who accepteth not persons; but in euery nation acceptеth him that feareth him.

Act. 20. 35.

3 Haue speciall care to auoid the sins which you haue found your selfe most inclined vnto, and which haue in times past most preuailed: for sin is loath to be said nay, & Sathan seeketh re-entry.

1.

1 IVstifie Gods wisdome in all his proceedings concerning your self and others, his power in sustaining, his prouidence in maintaining, his iustice in punishing, his loue in correcting, his bounty in promising, his faithfulnesse in performing, his grace in giuing, his mercy in taking away, and in all things from the heart, blesse the name of the Lord.

2 In euery company receiue some good, and doe some also to your power; leaue no ill-sauour behinde you, neither doe hurt by speech, silence, countenance or example. In your praise be discreet, in saluting courteous, in admonishing brotherly

brotherly, and wise in moving and entertaining speech or conference.

3 It is fearefull to sin, but more to liue in it, & therefore register al your sins daily, bewaile them all times, pray for pardon of them, and strength against them, contemne none as counting it little, because God hath condemned it, & Christ hath dyed for it, or else must you eternally. Psal. 15. 3.

K.

1 KNow God in Christ, which is life euerlasting: kisse the Sonne of God lest he be angry; & know your selfe to be a beleeuer, and that Christ is in you, and you in him. Ioh. 17. 3.

2 Keepe, as your vowes with God, so your lawfull promises with men, for faith and truth must kisse each other in Christian conuersation. Psal 15. 4.

3 Keepe out wandring and worldly thoughts as much as possible may bee, narrowly watching your heart, for such as you suffer that to be, such will be your words, deeds, and whole conuersation. Pro. 4. 23.

L.

1 LOue all things for Gods sake, and God onely for his owne; and looke

looke you make him your friend, whosoeuer be your enemy for it: this you shall doe, if as an obedient childe you liue in the eye of your heauenly Father.

2 Looke vpon the liues and behauiours of the wicked, to auoide them; of the godly, to imitate them; vpon the life and death of them both, as also your owne not far off, to make you lothe this world, and long after the life to come.

Lu. 24. 34. 3 Let your meate, apparell, & recreation be lawfull, needfull and moderate.

M.

Deut. 28. 58. 1 MAke no mention of God or any word or worke of his, but with feare and reuerence; nor of any man but with loue and carefulnesse, vsing his name as you would haue him to vse yours.

2 Marke other mens profiting in Religion, to prouoke your selfe, their slips to make your selfe more wary, their risings to bee thankefull to God for them.

3 Meditate often vpon the foure last things, 1. Death, 2. Iudgement, 3. Heauen, 4. Hell.

1 Neuer

N.

1 NEuer make shew of more holinesse outwardly, then inwardly you haue in your heart, which God seeth, in which he desireth truth: nor please your selfe with your vnprofitablenesse, vnfitnes, or vnwillingnes to good. Ro. 12. 11.

2 No man is owner, but steward of that he hath: you must therefore impart of the blessings you haue to those that stand in neede, wisely, heartily, and in due season.

3 Note your owne speciall corruptions, whether they grow stronger or weaker; and how your selfe can resist them; & if any assault you more strongly, pray and make the matter known to God. The best way for a woman solicited to folly, to be rid of the tempter, is to tell her husband. 1 Cor. 11. 28.

O.

1 OFten speake to the praise of God, neuer of your selfe for other things, because many words want not iniquitie, speake as few as you can, or rather none then vnprofitable. Pro. 17. 27. and 10. 19.

2 Open not your mouth to speake Psal 15 3.

of

of other mens infirmities, especially behinde them, nor before them without griefe and sorrow.

Mat.12.36. 3 Of euery idle word account must be giuen, and much more of euery wicked word, and therefore let your speech be gracious, poudred with salt, and tending to edification.

P.

1 Thes 5. 18. 1 PRaise the Lord for euery new benefit bestowed, and then by it promote his glory, the Churches good, and your owne saluation; esteeming of graces giuen, as spurres to godlinesse, and pledges of eternall life.

Eccle 7.11. 2 Preuent anger before it kindle, it is wisedome to quench the first sparkle of fire before it begin to flame. Consider, 1. The originall of anger, being pride or selfe-loue: 2. The cursed fruit, by giuing place to the Diuell: 3. Gods patience: 4. Gods image in your Brother: 5. Your owne weakness in the same kinde: 6. The wrong is not remedied by reuenge, but inlarged; nor the wrong-doer amended, but imitated.

3 Prepare your selfe for death, and pull

pull out his sting: 1. By bewailing sins past: 2. Turning to God in time to come: 3. Purposing a new life. None can die ill that hath had a care to liue well. Perswade your selfe, if you liue well you shall die well, but if you die well, doubt not but you shall doe better. 1 Cor. 15. 56.

Q.

1 QViet your heart, and be still vnder the correcting hand of God, because, 1. he doth it, 2. for your best, 3. hee will moderate it, 4. supply strength, 5. seasonably deliuer out of it. Psal. 39. 9.

2 Question not whether others should doe you good, or you them first; it is praise-worthy to be first in well doing: and if you doe good to your enemies, your reward is with God. Mat. 5. 39.

3 Quench not the Spirit, nor suffer any godly motion arising in your heart to passe away, but feed it by reading, meditation, prayer and practise. 1 Thes. 5. 19.

R.

1 READe daily something of Gods Book, for the increase of knowledge and conscience, and adde hereto meditation and prayer: for these three, Psal. 1. 2.

faith

saith *Luther*, make a deuine: all time thus spent is well redeemed. As for lasciuious and idle bookes, shun them as rockes.

2 Reioyce in the good you know by another, praise God for it, pray for the increase of it. But if you know any euill by any, mourne for it; and if you can, by brotherly admonition amend it.

Iob 31.1. 3 Refraine your eares, eyes, mouth, and hands, from hearing, seeing, speaking, or performing any wicked and vaine things; knowing that death often entreth in at the windowes.

S.

Iames 1.2. 1 STicke to God as well in aduersitie as prosperitie, the one being as necessary as the other. If you want necessaries, humble your selfe for them: if you haue them be humble with them, and vse them well, lest you forfeit them.

Mat. 5.23. 2 Seeke reconciliation with your neighbour, freely forgiuing those that haue offended you, and earnestly desiring to be forgiuen of all that haue been offended by you.

Mat.23.26 3 Study to approue both your heart to God, and your life to Gods children,

in

in your particular calling, and especially to such as to whom God hath ioyned you: as if a seruant in obeying; if a master, in ruling; if a husband in louing; if a wife in reuerencing: for a good conscience, a good name, and good manners must goe together.

T.

1 TAke heede of performing holy duties for fashions sake, or without feeling and profit: for this is hyprocrisie and prophanenesse. Heb. 3. 12.

2 Thankefully requite, at least with, 1. acknowledgement, 2. harty affection, 3. praier, the good you get by any man; for there is no member of the body but standeth in neede of other mens gifts. Rom. 1. 12. 16. & 2. 13.

3 Thinke it the greatest worke in the world to dye well: which to doe, you must invre your self to die before-hand; 1. by dying to your sinnes: 2. leauing the world in affection, before it actually leaue you: 3. in your last leauing of it, doe it willingly, yea ioyfully, whensoeuer, wheresoeuer, or howsoeuer God shall call you.

V.

Eccl. 5.3.4 1 VOw to God and keepe it, especially striue in performing the solemne vow of your Baptisme, and the couenant which you renew in the Lords Supper.

1 Ioh. 4.20. 2 Variance and discord with men will not stand with your peace with God. If you loue God, you will loue men also, for Gods Image, or else for his Commandements sake.

1 Cor. 7.31 3 Vse the world as not vsing it, and your prosperity and liberty to bee bettered by them. That is not gained which is gotten with the losse of your soule: and then is the soule exchanged with an handfull of the world, when it is not gotten and held, 1. in Christ restoring it, 2. with Christ the chiefe gaine, 3. for Christ the Lord of it.

W.

Psa. 37.35. 1 WAite vpon the Lord, and hee will direct your way, become his seruant, for this is the way to attaine your truest liberty.

2 Weepe with them that weepe, and sellow-feele the afflictions of the Brethren,

then that are in the world. Christ in heauen accounterh the sufferings of his Saints his owne: and wee his members vpon earth must doe the same. Religion and Mercy are well matched by GOD, and must not by man be diuorced: As for the miseries and sinnes of the age wherein you liue, mourne also for them, and pray to God for remedy. Ezech 9.4

3 Wish not a long life so much as a good life. He hath liued long who hath liued well. A short life in grace setteth into the euerlasting life of glory. *Finis.*

Fiue Rowes of Precepts, both for the inward and outward ordering of a Christian life.

The first *Rowe*, concerning *our Thoughts.*

1 THat I be carefull to keepe a better watch ouer my thoughts, words or deeds, then heretofore I haue done, to doe them more warily, for Gods glory, mine owne comfort, and my brethrens benefit. 1 Cor. 6.20

2 That I cleanse my heart from the

very first motions of all sinful thoughts, as of lust, anger, enuy, pride, couetousnesse, malice, stubbornnesse, euill suspition, knowing that the least sinne deserueth death, and doth depriue me of part of the comfort of my saluation.

Eph. 4. 1. 3 That all my lawfull affections be moderate and without excesse, and greater alwaies vpon heauenly things then on earthly.

4 That I fulfill not my minde in all things: for then shall I often sinne. I must therefore consider whether that be lawfull which I doe desire, and for the glory of God.

1 Tim. 6. 8. 5 That I bestow no more care or thought vpon the world then I must needes, for the moderate maintaining of my selfe, and those that belong to mee, lest my thoughts bee too much distracted from heauenly things.

6 That I suffer not my minde to bee occupied with vnprofitable cares, or vaine meditations, for which I cannot giue a sufficient reason to God or man, if I were asked.

Rom. 12. 16 7 That I thinke better of my brethren

thren then of my selfe: and the more that I excel in any thing, the more humble I be before God and men.

8 That I take some time euery day to meditate vpon the word of God, or some other good bookes, and the rather for the miseries of the time, and the iniquitie of the age wherein I liue, and pray to God for remedy. Psal. 69.9.

9 That I thinke often on the vanity of my life, vpon my departure hence, daily looking for my Sauiour in the Clouds, and wishing rather a godly life than a long. Tit. 2 3.

10 That I carefully meditate and remember euery good thing that I heare, or learne, that I may readily practise it when time and occasion shall serue. Acts 17. 11.

The second ROVVE *of Precepts, for our Speeches and Words.*

1 THat I remember, that such as my speech is, such is my heart: for out of the abundance of the heart the mouth speaketh. And that both my heart and mouth goe together.

Col. 4. 6. 2 That my ſpeech be gracious, to the edification, good, and benefit of them with whom I ſpeake, and not to their euill or ſinning.

3 That my ſpeech be alwaies more, and more ioyfull, earneſt, and comfortable where I ſpeake of heauenly things, then earthly things and matters.

4 That I remember I ſhall anſwere for euery idle word.

Iam. 1. 19. 5 That multitude of words be often ſinfull: let mee ſpeake therefore as few as I may, yea, to be rather ſilent then to ſpeake vnprofitably.

6 That my words bee no greater or any more then my matter deſerueth, nor beare a ſhew of vice in me, or of any exceſſiue affection.

Luke 2. 19 7 That as I beleeue not all things that are told me, ſo I tell not all I heare, but tell the truth onely, though not alwaies.

8 That I delight not to ſpeake of other mens infirmities, eſpecially behinde their backes, and ſpeaking before them with griefe and wiſedome.

Rom. 5. 9 That I ſpeake not of God but with reuerence, knowing that I am not worthy

worthy to take his name in my mouth.

10 That in praiſes I be diſcreet, in ſalutations courteous, in admonitions brotherly. Gal.9.1.

The third ROVVE, *concerning actions reſpecting God.*

1 THat I vſe daily praier to God euery Morning, Noone, and Euening, that he would guide me in my affaires, for his glory, and mine owne comfort. Pſa.55.17.

2 That I regiſter vp all my ſinnes committed againſt him in euery matter, and with griefe bewaile them at fit time, crauing pardon for them, and ſtrength againſt them.

3 That euery day ſomething of Gods word be read and meditated on, that I may thereby increaſe in godlineſſe. Pſal.1.2.

4 That whatſoeuer I take in hand, I firſt take counſell at Gods word, whether it be lawfull or no, be it for my profit or pleaſure, and then that I doe it with praier, at leaſt in my heart.

5 That I giue thanks to God for euery benefit I receiue, and then dedicate

the same to the promoting of his glory and the benefit of his Church.

Ex. 20. 8. 6 That I sanctifie Gods Sabbath duely, in vsing the holy exercises of prayer, preaching, meditating, and receiuing the Sacraments at their time.

7 That any meanes that God hath appointed for any matter, be not more relyed vpon then God himselfe: but that hee be praied vnto for the prosperous vse of the meanes.

Psl 65. 11. 8 That I sticke to God as well in aduersitie, as in prosperitie, knowing the one to be as necessary for mee as the other: yet let me pray for my necessaries, and be humble when I haue them, that I vse them well that I lose them not.

9 That I marke my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, consider and meditate of it after my departure.

Psal. 3. 8. 10 That I loue all things for Gods sake, and God onely for his owne, that I make God my friend, and then nothing can be mine enemy, and couet in all things to serue God sincerely.

The

The fourth ROVVE, *respecting our Liues.*

1 THat I refraine my eares from hearing, my eyes from seeing, my soule and body from fulfilling any vaine or wicked thing. Exod. 23. 1

2 That my apparell, meate, and recreation be needfull, lawfull, & moderate. Ephes. 5. 1 6. 1.

3 That with all care I redeeme the time, knowing that I shall answere for euery idle word.

4 That I be as sorrowfull for the good deeds I haue omitted; as I am ioyfull for the good deeds I haue fulfilled.

5 That my especiall sinnes and corruptions be inquired into, and thought vpon with griefe, whether they are weakned in mee, or remaine still in their old strength, and whether I resist them with more & more faithfulnes euery day 1 Cor. 11. 28.

6 That I remember with humiliation all the good motions and actions God worketh in mee, that they be pledges of my saluation, spurres to godlinesse, and comforts against tentation.

7 That I suffer not my selfe to bee

pleased with vnprofitablenesse, that is, with willingnesse toward good.

Gen.3.19. 8 That I follow my lawfull calling so carefully for the good of Gods Church, or common-wealth, as feeling my misery by *Adam*, I be humbled thereby.

6 That I take reuenge of my selfe for my slippery sinnes, or sinning, beating downe my body that I sin not againe.

Esa.58.5 6 10 That I neuer make more shew of holinesse outwardly, then I haue inwardly in heart.

The fift ROVVE, *concerning our actions towards others.*

1 THat I remember, that whatsoeuer I haue which may be vsed toward others, God hath bestowed the same vpon mee for others benefit.

Gen.18.17 2 That I count it not sufficient that I my selfe serue God onely, but also that I cause all that are in my charge, by all meanes to doe the same.

3 That I consider that I am but Gods steward in his benefits, he hath lent me, & therefore I ought to imploy them wisely, to those that need, heartily & intirely.

4 That

4 That I behaue my selfe toward all so sincerely, that I may win the weake, comfort the strong, and make ashamed the wicked. 1 Cor. 10. 32. 33.

5 That as I receiue good in company, so I doe them some good to my power.

6 That when I know others to sinne I mourne for it, and amend it if I may, by brotherly admonition. 1 Cor. 5. 2.

7 That I reioyce and praise the Lord for any good thing that he sendeth vnto men, acknowledging it is for mine and other goodies sake, through Christ, that God vpholdeth the world.

8 That I striue not whether they should do good to me, or I to them first, but that I benefit euen mine owne enemies, knowing my reward is with God. 1 Thes. 5. 15.

9 That I be carefull to vse the good I can receiue by any man, knowing I am but a member of the body, and stand in neede of other members.

10 That I carefully craue the prayers of other brethren, and their prayses to God also for the gifts I haue receiued: and so shall I feele my fellowship in the body more effectually. Rom. 16. 16. 30.

FINIS.

An Order for the gouernement of Housholders and their Families, *according to the Word of* GOD.

THe word of the Lord teacheth vs, that it is not onely required of Masters, Parents, and Housholders, that they themselues haue a care to liue in the feare of God: but also they ought to see their whole families to doe the same. And that this charge is laid on them, note these places of Scripture following.

Exod. 13.8. *Thou shalt shew thy Sonne in that day.*

Deut. 4.9. Deut. 6.7. Deu. 11.9. *Thou shalt rehearse my will and Commandements to thy children.*

For as we are Masters and Fathers in earth, and looke to be serued and obeyed: So I acknowledge for mine owne part, that I haue a Father and Master in heauen; whose will I must obey, in gouerning the people committed to my charge, according to his will. This did faithfull

faithfull *Abraham*, called the Father of the faithfull, (*Genes.* 18. 19.) whose example (by Gods assistance) I intend in some measure to follow, to shew my dutifull obedience, that the Lord may shew his mercy on me and mine, as hee promised and performed to *Abraham*, And therefore haue taken this order for the gouernment of my house as followeth.

For the Sabbath.

1 FIrst, because our God hath sanctified one day to himselfe, that is, the *Sabbath*: I ordaine & command that al my people shal repaire to the Church, accompanying me both fore-noon and after-noon, there to stay & abide during the exercise of the word of God read and preached, prayers, and partaking of the Sacraments: and shall behaue themselues there reuerently, as those that come to appeare before Gods Maiesty.

None shall trauell on the Sabbath without vrgent necessitie, nor absent themselues from the Church, without iust cause made knowne before to mee.

None shall vse at that day running to Reuels,

Reuels, haunting of Ale-houses, &c. But spend the time after the publique exercise of the word, in such godly manner, as God teacheth in his word; as reading the Scriptures, singing of Psalmes, talking of his Commandements, and meditating of GODS Creatures, to his glory.

Iam. 5. 12. Deut. 6. 7. Isa. 58. 13.

Againe, seeing the *Sabbath* is the market day, or day of preparing foode for our soules: euery one shal (being demanded) giue an account of some thing that he hath learned, as wel in the Church of the Minister, as also in my priuate house, when I my selfe, or some other by mine appointment shall examine him, that I may know how he hath spent the *Sabbath*, and profited in knowledge.

2 SEcondly, I ordaine & take order that euery Morning there bee a generall meeting of my seruants, before they goe about their ordinary businesse, (al excuses set apart) ioyning themselues together, and commending themselues to God by faithfull & hearty prayer and blessing, without which our watching and labour is in vaine, as *Dauid* noteth.

Psal. 127. 2.

Also

Also our rest and sleep being a gift of God; for the obtayning whereof, I appoint in like manner, that there shall be euery euening the like assembling of all my people (worldly excuses put apart) to bestow together some conuenient time in prayer, singing of Psalmes, and reading the Scriptures, or some other godly matter.

5 THirdly, seeing the creatures of God are sanctified vnto vs by the word of God and prayer, and that we ought not to receiue them without giuing thankes to God for them, as Saint *Paul* teacheth: therefore I command that some one (in the behalfe of the rest) both before and after meate, whensoeuer they receiue it, doe with all reuerence praise God for the same, the residue yeelding consent by their reuerent silence. 1 Tim. 4. 45.

4 FOurthly, concerning the common behauiour of my people euery where, I straitly forbid to sweare in vaine, by the reuerend name of God, or otherwise to vse it vainely and vnreuerently: I vtterly forbid all iesting and scoffing

scoffing at Gods most sacred word, his true religion, the Preachers and the professors of the same, al cursing, lying slandering, and filthy and vncleane talking: I vtterly forbid all maintenance of Popery and superstition, and what else soeuer may offend the maiestie of God.

If any offend against these or any of these orders aboue mentioned, through weakenesse, and not of malice, he shall be once gently admonished, *Mat.* 18.17. If he offend the second time, to be more sharpely reproued, *Tim.* 15.20. But if he offend the third time, hee shall confesse his fault before the whole houshold assembled together, shewing himselfe sorrowfull for his fault, craving pardon of God, and reconcile himselfe to the houshold whom he hath offended.

But if there be any of my family that obstinately refuse to beare this the Lords yoke, and to be subiect to his ordinance, he shall not continue in my house, but I learne of *Dauid*, *Psal.* 101. 6.7. a man chosen after Gods owne heart, to driue such wicked ones out of my house and sight, and seeke for such as feare God,

and

and will make such my seruants, lest entertaining and nourishing the wicked in my house, my negligence be punished as was *Elies*, who being a housholder and a Father, was said to haue honoured his children more then God, because he entertained them without punishment, he was depriued of both his sons in one day, and himselfe brake his necke, &c. 1 *Sam.* 2. 31. 1 *Sam.* 3. 13. 1 *Sam.* 4. 17. 18. And *Salomon* saith, that *The curse of God is in the house where the wicked are, but he powreth his blessings vpon the habitation of the righteous.* Pro. 3. 33.

Therefore I further adde, that such guests as repaire to my house, refusing to be subiect to these ordinances of the Almighty, and will not ioyne with mee and my people to serue the Lord, I refuse to be companion with such, or to receiue him to be my guest, (for such procure Gods wrath, as afore is said) but I will say with *Dauid*, *Psal.* 119. 63. Those shall be my companions that feare God, and keepe his Commandements: and those shal be my guests that be godly, iust, and feare God. And as for the wicked and

rebellious

rebellious against the ordinance of God, seeing they are darkenesse, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such, as our Saviour said to the like: *Away from me yee workers of iniquity.* And with that godly house-keeper *Dauid*: *Away from mee yee wicked, for I will keepe the Commandements of my God.*

Psal. 119. 115.

I, and my house will serue the Lord.

Ios. 24. 15. Hest. 4. 16. Acts 10. 2.

I, and my maids will serue the Lord.

Cornelius *with his houshold feared God*

A Score of wholesome Precepts, or Directions for a Christian life.

1 ACcount not your selfe better then you are, for the more base you are in your owne conceit, the more glorious you are in the sight of God, for God regardeth a lowly minde, as the poore Publican that did deny himselfe, had more fauour in the sight of GOD, then the proud Pharisie that boasted of himselfe.

2 Speake not of God but with reuerence, knowing that we are not worthy

to

to take his name in our mouth, much more we ought not to take it vainely.

3 Hold fast to God, as well in prosperitie, as in aduersitie; for in aduersitie we come to God, but in prosperitie wee forget our selues often: Also, if you be in aduersity despaire not, but waite vpon God for deliuerance, and he will send it when there is no hope of it, to the glory of his owne name, and for the good of his children, as *Daniel* from the Lyons.

4 Buy and redeeme the time past with repentance, looke to the time present with diligence, and to the time to come with prouidence.

5 Let not malice make you to reueale that which friendship bound you once to conceale.

6 In praysing be discreet, in saluting courteous, and in admonishing brotherly, not hastily and angerly.

7 Reade something of Gods word daily, and doe not onely count it sufficient that you serue God truly your selfe, but also looke that all your charge and houshold doe the same truely.

8 Whatsoeuer blessings ye craue of

God, aske them in the name of Christ:
Iohn 14.6. *For no man commeth to the Father but by me*, saith Christ.

9 Whatsoeuer you take in hand, before you doe it, aske counsell of God, whether it be lawfull, and then doe it with peace of heart, if it be lawful.

10 Looke that meat, apparell, and recreation be needfull lawfull & moderate.

11 Take heed of presumptuous sins, for though many presume that God is a God of mercy, yea though he be a God of mercy to the penitent, yet he is a God of Iustice also.

12 Forsake the world, & flye to God; for it is vnpossible that a man louing the world, should haue any comfort of God, for the loue of the world is enmity with God: besides, keepe not any thing of the world to you, that may draw you from God; for God will not haue part of the man, but the whole man.

13 Be alwayes armed against temptation, for those that belong to Christ must look for temptations alwayes: and think not if that you haue ouercome any temptation, once or twice, or often, that then

then you are freed: for Christ was tempted often, so were the Apostles, they had one time peace, and then persecution; and then peace, and after persecution, so alwaies an entercourse: and when they were in peace, they made ready to be armed for temptation, knowing that they should haue temptation: therefore this life is called a Christian warfare.

14 Besides, if ye are tempted and tryed, it sheweth manifestly that ye belong to God, for God scourgeth euery sonne that hee receiueth: Besides, those that haue no temptation or tryall, it sheweth manifestly they belong to the Diuell: for what neede hath hee to tempt them whom he hath already in bondage?

15 Flye from all sinnes in generall, indeauour, & then God will accept your indeuours, though weake & imperfect, through the perfection of Christ; and sticke to no darling sinne; for the Diuell can as well hold a man in subiection by one sinne, as by all sinnes.

16 Let the words that you speake, proceede from the good Spirit, and not from the flesh: for if they doe,

God abhorreth them.

17 As God doth abound in mercy and goodneſſe towards you, ſo be you inlarged to him in obedience.

18 When ye are tempted at any time by the Diuell or his miniſters, be ſure to haue the word of God to anſwere him; for the word is compared to a two-edged ſword, that doth not onely defend vs, but alſo offend our enemies.

19 Chriſt, he vſed Scriptures to repell the Diuell, he could haue driuen the Diuell away with the breath of his noſtrils, but he did anſwere him with Scripture, to ſhew vs an example, that if we were tempted at any time, wee ſhould with Scriptures repell him. And that euery one may know them the better, they muſt reade them often, vſe conference, and marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to giue them the bleſſing of vnderſtanding it truly, and the like.

20 Follow your betters, obſerue and marke the wiſe, accompany the honeſt, and loue the godly.

FINIS.

PSALME 90. 31.

Lord teach vs to number our dayes, that we may apply our hearts vnto wisedome.

THE Text is a prayer of *Moses*, and it hath three parts.

1 A Lesson.
1 Scholler.
3 Schoole-master.

1 The Lesson, *to number our dayes*: which may be numbred foure wayes.

1 The account which *Moses* maketh: *the dayes of our life are threescore yeares and ten*; this number euery childe can tel.

2 By comparison of three times:

I. Past, which being once gone and past, is nothing now it is past, were it thousand yeares, it is but a thought.

II. Future, which being to come, it is not yet certaine whether it will be to vs or no.

III. Present, which is but at the instant.

3 Deduction, or subtraction: thus, take from 70. yeares 35. spent in sleepe, and fifteene yeares of our child-hood, the time of our vanitie, and tenne yeares

allowed for eating, recreating, idle talke, iourneyes, &c. then there will be found but tenne yeares remaining well spent: whereof Lord how little is spent in thy seruice? These three wayes of numbring may be taught vs by men: the fourth way God onely can teach.

4 By a Christian and heauenly Arithmeticke, that is, so to number as we may by due consideration of the shortnesse and vncertainty of our life, apply our hearts vnto wisedome.

The lesson containes an eleuen points of wisedome, to be learned from the vanity of our life: for if by Gods Spirit we be perswaded that euery houre may be our last, it will cause vs:

1 To set our house in order, that is, to haue our last Will alwaies ready, as God charged *Ezechias*, *Esay* 38. 1. least death preuent vs.

2 To repent speedily: with haste to turne from all our sinnes, least hereafter it be too late; *while it is called to day, hearken.* Psal. 9. 5.

3 To beare all affliction with a quiet and patient minde, seeing they cannot be long: *Be patient, the Lord is at hand.* Philip. 4.

4 To

4 To redeeme our time, hauing miſſpent much, and the remnant being ſo little and vncertaine: as Harueſt-men and trauellers which haue loytered the fore-part of the day, the more beſtirre themſelues the latter part. Ephes. 5.

5 To be fruitfull in all good workes, & conſtant in wel-doing, without wearineſſe: ſeeing the time is ſhort, and there will be an end, and the hope ſhall not periſh, and that wee ſhall finde all our good workes in life eternall.

6 To eſteeme wiſely of the things of this life, which tarry with vs but a while, as comforts of our pilgrimage, and teſtimonies of Gods loue, and pledges of better things laid vp in heauen for his.

7 So to vſe the world as if we did not vſe it, fixing our delight on God, and the things in heauen, which wither not.

8 To be more ſtudious of holy Scripture, ſeeing the things which wee are to learne, are many and weighty, and our ſpace to learne in ſo little.

9 To buſie our ſelues much in the religious education of our children, ſeeing we are ſhortly to leaue them, & religion

is the best inheritance wee can leaue them, and we to leaue them to a wicked world.

10 To be full of good counsell toward others, and our selues to be more capable of counsell.

11 To thinke euery word of God to be sweet and comfortable to our selues, and to feare God.

12 The Scholler, *Moses*, who had learned the wisedome already, yet desireth to be taught: how much more cause haue we so to doe?

13 The Schoole-master *God*, by his spirit, to whom we must therefore pray in faith, & submit by our obedience. *Finis.*

The Degrees whereby Gods eternall Counsell proceedeth in the sauing of them, who are to be saued.

ROMANS 8. 29. 30.

THe most iust and mercifull God hauing from euerlasting propounded to glorifie himselfe by man-kinde.

And

And to that end decreed to create all men righteous in *Adam*. Gen. 1. 26.

Also, to suffer *Adam* (for iust cause, being left to his owne will) to fall, and by his will in disobedience, to enwrap his whole kinde in sinne and death.

Setting all men (being now a lumpe of corruption) in his sight, there were some of them in whom he tooke pleasure: setting his loue on them, for no other reason, but because he would, and was pleased so to doe. 1. Foreknowledge Rom. 5. 12 1 Pet. 1. 2.

Being pleased with some, hee chose them, and seuered them from the rest by eternall Election. 2 Election. Rom. 9. 11.

Whom he had thus chosen and culled out (as it were) of the whole lost masse, them he purposed to saue, to the glory of his mercy. Vessels of Mercy. 3 Purpose. Ephes. 11.

After he predestinated, that is, foreordained or appointed afore, to giue them a Sauiour, euen his own Son to be incarnate, and die for their redemption. And to giue them to him as his peculiar, to be ingrafted in him as his members, & made partakers of all his graces. 4 Predestination

According to this fore-determination 5 Calling.

and

and appointment, hee called them in time, putting faith into them to receiue Christ, being offered in the Word and Sacraments.

6 Iustification.

Then, euen at the same time, he iustifieth them by faith in his Sonne.

7 Sanctification.

He sanctifieth them also by his Spirit to liue a new life.

8 Glorification.

Lastly, at the end of their life he glorifieth them.

Note that foure of the former eight degrees are executed in time, though they were decreed before all worlds.

As a builder comming to a heape of stones: First, he liketh some: Secondly, he chuseth them: Thirdly, he purposeth to vse them: Fourthly, he fore-ordaines with himselfe to hew them: Fiftly, hee sets men on worke to square them, So is Gods proceeding.

Those that shall be glorified are predestinate to be like to Christ. First, in the end, which is glory, joy, and dominion in heauen. Secondly, in the meanes, which be, 1. Holinesse of life. 2. Suffering affliction.

Christ, the first borne, excelleth all his brethren: first, in Nature: 1. Diuine, being the only begotten Sonne of God. 2. Humane, his man-hood being conceiued

ceiued by the holy Ghoſt.

Secondly, in office; being 1. that Prophet, to teach the Church perfectly the whole will of God, 2. That high Prieſt, by Sacrifice and Interceſſion to pacifie Gods wrath. 3. That King mightily to protect and rule his people.

Thirdly, in glory, bliſſe & dominion.

FINIS.

The Examination and tryall of our *Chriſtian eſtate: whereby we may* eaſily diſcerne whether we abide in the *ſtate of Nature, or the ſtate of Grace,* whether ſlaues to Sin and Sathan, or Seruants and Heyres to Chriſt *and his kingdome.*

YOV who haue walked in this little Garden, and gathered ſuch flowers as may make a Noſegay ſmelling ſweet vnto your ſoules, and to expell ſuch ſtinking weeds of ſinne, as might bring Poyſon to the ſame; be not leſſe minded to apply the ſoueraigne ſalue of theſe ſacred comforts to the vpholding of your ſoules, then

then men are vſed to be for the preſer-
uing and curing of their weake and de-
cayed bodies: and for this purpoſe be-
hold the carking care of worldly men,
who to aduance themſelues in theſe
butward things, neuer ceaſe to af-
flict both ſoule and body, ſo they may
effect what themſelues ſo much deſire.
And that they may the better per-
ceiue the increaſe of their labours
toyle, who doth not often with a ſeri-
ous eye behold and ſee into his pre-
ſent eſtate, whereby they may diſcerne
in what eſtate they ſtand? If therefore
men be thus carefull and prouident for
thoſe things which concerne this pre-
ſent life, both which (euen life and
eſtate) in a moment may be taken from
them; and the enioying of them bring-
eth no true comfort, but manifold
griefes and ſorrowes to the ſoule: how
carefull then ſhould we be to take an ac-
count of our ſpirituall eſtate (by conſi-
dering how much more precious the
ſoule is then the body, the ſtate of
Grace then the ſtate of Nature) how we
haue growne rich in the graces of Gods
ſpirit,

ſpirit, which bring not onely true comfort to vs, for this preſent life, but giue aſſured teſtimony of eternall happineſſe in the life to come? And as no man can truly know his profit or loſſe in temporary things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till he truly know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let vs conſider what wee are by nature. The Apoſtle *Epheſ.* 2. 3. telleth vs, that all men by nature are in the ſtate of condemnation: euery man, by nature, is dead in ſinne, *Eph.* 2. 1. he is as a loathſome carrion, or a dead corps, lying rotting and ſtinking in the graue, hauing in them the ſeed of all ſinne. From this eſtate none are exempted, as *Iob* 15. 14. Which woſull eſtate came vpon mankinde by the fall of *Adam*, *Rom.* 5. 1. wee being then in him, and now of him, that is, we are ſo deſcended out of his loynes, that of him we haue not onely receiued our naturall and corrupt bodies, but alſo by propagation

Mans miſery in the ſtate of Nature.

gation haue inherited his foule corruptions, as it were, by heriditary right.

Sinne extendeth it selfe to the whole man, both soule and body.

This infection extendeth it selfe vniuersally through the whole man, both soule and body, both reason, vnderstanding, will and affections, *Ephes.* 2.1. For, First, in the minde there is nothing but blindnesse and ignorance, concerning heauenly matters. Secondly, the conscience is defiled, being alwayes either benummed with sin, or turmoyled with inward accusations and terrors. Thirdly the will of man only willeth and lusteth after euil. Fourthly, the affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill, to imbrace it, and they are neuer stirred to that which is good, vnlesse it be to eschew it. Lastly, the members of the body are the instruments and tooles of the minde for the execution of sinne.

Man in the state of nature cannot please God.

In this estate no man can please God in whatsoeuer he doth: for till we be in the state of grace, our best actions are sinfull, as Preaching, Prayer, Almesdeedes, and the like: as it is written, *Iob* 14. 4. *Who can bring a cleane thing*

out

out of that which is vncleane?

A man in the state of Nature may doe those things which are in themselues good, but they vtterly faile in the manner of doing them: they doe them not as they should be done, that is, in Faith, Loue, Zeale, conscience of Obedience, neither yet with chearfulnes, delight or feeling, but euen as it were, forcing themselues to do the outward action, as *Cain*, the Pharises, *Ananias* and *Saphira*

A naturall man may doe that which is in it selfe good, but not good to him that doth it.

So long as men be meerely naturall, they haue no sight of their owne miserable estate, or of the blessed estate of the godly. For, the naturall man vnderstands not the things that be of God: he being at enmity with God, and so depriued of his fauour. Consider his state.

A meerely naturall man cannot see his misery.

In the soule of man there are but two faculties, the vnderstanding & the will: the spirit of God so prescribes his vnderstanding, that not only he saith, the naturall man vnderstands not the things that are of God, and as if it were not sufficient to expresse mans miserable estate he addeth, neither indeed can he vnderstand them, because they are spiritually discerned:

A naturall man hath a minde that neither sees not can see the things that bee of God.

A will that neither is nor can be subiect to the Law of God. This sets forth Gods power and grace to be the greater because it restores mans nature being so far peruerted.

The best affections of wicked men please not God. A naturall man, a slaue to the Diuell. How to perceiue our subiection to the Diuell.

discerned: and againe, his will hee describes it, that it is not subiect to the law of God, neither indeed can be.

Hereby we may perceiue the miserable estate of those who are strangers from God; what an vnhappy condition of life it is, that a man should liue in such an estate, wherein doe what hee can, hee cannot please God. Let *Caine* sacrifice with *Abel*, let *Esau* with teares seeke a blessing from his father; let the Pharisie pray in the Temple with the Publicane, yet all, nor any of these shall please God, or goe home iustified: and for worldly glory, let him be neuer so high amongst men, he is but abhominable vnto God.

In this state he is not onely an enemy to God, but in bondage, & a slaue to the Diuel, hauing him to raigne in his heart as God, which may be perceiued in that he giueth obedience to him in his heart, & expresseth it in his conuersation: and this appeareth if hee take delight in the euil motions that Satan puts in his hart, and doe fulfill the lusts of the Diuell.

And in this state he continueth, neyther seeing nor feeling his misery, nor desirous

desirous to come out of it, neither can he be perswaded that he is in such a wofull case, as appeareth in the example of the Ruler, *Luke* 18. 21. and by the Church of *Laodicea*, which being poore, wretched, miserable, blinde and naked, yet shee thought her selfe rich and wanting nothing. Thus he remaineth vnder Satans dominion till he be regenerate & borne againe, and so brought into the state of grace: so that man liuing and dying in the state of Nature, for any thing I see, cannot be saued: I speak not of infants & children, whereof some, no doubt, are saued by vertue of the promise and couenant, through the election of Grace.

Seeing then that the state of a Naturall man is most miserable, and none growne to yeares of discretion can bee saued (for any thing we know) but the regenerate, and such as are in the state of grace: I will therefore (for the better triall of our present estate) shew what Regeneration is, and the properties of those in whomsoeuer this new birth is wrought, & such qualities as doe vsually shew forth themselues in those in whom

None can be saued but the regenerate.

soeuer the Spirit of Christ dwelleth.

What Regeneration is.

Regeneration is a renewing and repayring of the decayed estates of our soules, or an act of the holy Ghost in Gods elect whereby they are entred into a constant and faithfull exercise of a godly life.

The quality of regeneration.

As there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, which is, whereas the natural faculties of the Soule, as Reason, Vnderstanding, Will, Affection, and the members of the body also, are so sanctified and purged by grace, that we vnderstand, will, & desire that which is good: for till a man be borne againe, he can no more desire that which is good, then a dead man can desire the good things of this life.

Till a man be borne againe, he cannot desire that which is good.

Signes of Regeneration.

The signes of Regeneration are, First, a true touch of conscience for our sins, both originall and actuall: Secondly, a godly sorrow and griefe of heart for offending GOD by our transgressions: Thirdly, an earnest desire after Christ and his righteousnes, testified by a constant and diligent vse of the meanes, the Word, Prayer, and Sacraments, wherein God

God giues grace and assurance of mercy: Fourthly, an vnfained turning to God from all sinne, by new obedience in life, to please God in all things.

Further, there are eight signes and tokens whereby all men may certainely know that they are sanctified, regenerated, and shall be saued. First, a loue to the children of God. Secondly, a delight in his word. Thirdly, often and feruent prayer. Fourthly, zeale of Gods glory. Fiftly, deniall of our selues. Sixtly, patient bearing of the crosse, with profit and comfort. Seauenthly, faithfulnesse in our callings. Eightly, iust and conscionable dealings in all our actions amongst men.

Eight infallible signes of Regeneration.

In whomsoeuer this worke of Regeneration is wrought, there is euer found the action of Mortification, for hee that is resolued to endeuour his godly repentance, and laboureth the reformation of his sinfull life, must labour two things principally and of necessitie, Mortification and Regeneration: hee must first destroy his sinfull estate, before hee can obtaine the estate of grace: for God

Where there is Regeneration, there is also Mortification.

and the gifts of God are ſo abſolutely holy, as that they cannot admit any mixture with ſinne and wicked actions.

What Mortification is.

Mortification is a decay and periſhing of the deeds of the fleſh, by the grace and operation of Gods Spirit, which deedes of the fleſh are not onely our euill actions, but our deſires and carnall affections alſo: which mortification of a Chriſtian conſiſts in two things: firſt, in ſubduing, by an holy diſcipline, our inordinate luſts, which naturally rebell againſt the loue of God: ſecondly, in a patient bearing of the croſſe of Ieſus: except we make ſome profit in the firſt, it is certaine we ſhall neuer proceede in the ſecond. Whereſoeuer Mortification is, there is alſo Sanctification.

Mortification conſiſts in two things.

A tryall of Mortification.

Seeing that Mortification is the forerunner of Sanctification, hereby we may try how farre we haue gone in the ſame. Experience teacheth that the neerer a man drawes to death, the leſſe motion is in him, but being dead, he moues not at all; ſo is it with the ſpirituall man, the further hee goes in Mortification, the greater is his progreſſe in Sanctification.

By

By which Sanctification try thy ſelf, and ſee whether or no thou haſt gotten life, by the righteouſneſſe of Chriſt: deceiue not thy own heart in the matter of ſaluation, aſſure thy ſelfe ſo farre forth thou doſt liue as thou art ſanctified. As health is in the body, ſo is holines in the ſoule: a body without health fals out of one paine into another, till it dye; and ſo a ſoule without holines is polluted with one luſt after another, till it dye.

Sanctification a true marke of a liuing ſoule.

Our Sanctification muſt bee both in Soule and Body: it is not enough to cleanſe the hands, feet, eyes and tongue, but we muſt yet goe further, and be penitent in heart: for bleſſed are the pure in heart, ſuch ſhall receiue the bleſſing.

Wee muſt ſanctifie both body and ſoule to the Lord.

We muſt conſider in this work of ſanctification, from the direction of Gods word, whether our thoughts, words and workes be cleanſed from their inward and outward corruptions, and that they be ſequeſtred, and made impropriate to God: ſo that if wee haue ſet our very thoughts apart to God, then there is holineſſe begun, and then we are meet for a ſanctified vſe: ſo, if we be to ſerue for a

What is required to be ſanctified.

holy vſe, wee muſt not be for when and for what we liſt, but taken vp in thought, word, and deed, to ſerue the Lord: wee are not to beſtow our thoughts on all things, but refer them to the Lord, mediately or immediately.

Our Sanctification muſt be constant and continuall.

If our Sanctification bee effectually wrought in vs, it will be conſtant, and continuall: ſo that wee ſhall not deliuer an holineſſe to God for a time, or in ſome cauſes, or for ſome perſons, but we muſt throughly fulfill the dayes of our holineſſe, not preſenting a maymed holineſſe. As in the law it was not permitted to offer a lame or maymed beaſt, though it wanted but the tayle, which was a ſmall thing, yet, euen for that defect the Lord refuſed it.

It muſt not be maimed

There are many Profeſſors which would needs be men ſanctified, but they are loath to be cleanſed. Others, when they cannot away with this ſtrictneſſe to continue, ſay on this manner; Let vs prepare riuers of ſinne, for Chriſt ſhed ſtreames of bloud, the more we ſinne, the greater glory will come to Chriſt. And thus they ſtand at a ſtay, their holineſſe

is

is a ſtanding holineſſe, it ſils not, they ſtill lye in their pollutions: their motion is but from the houſe to the Church, and from the Church home againe, and at the yeares end they are as at the beginning, like a horſe in a mill, that makes many circuits from morning till night, and then is but where he was at firſt.

From Sanctification ariſeth Repentance, for a man cannot hate his ſins before he be ſanctified, and he cannot truely repent for them before he hate them.

From Sanctification ariſeth Repentance.

Repentance is a conſtant returning from all ſin vnto God, or an inward ſorrowing & continuall mourning for ſin, ioyned with faith and humiliation, and both inward and outward amendment: inward, in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good: I ſay, it is a turning, not from one ſinne vnto another, as from whordome to theft, and the like, neither is Repentance euery ſorrow, but ſorrow for ſinne: not for ſome ſinne, but for all ſinne; not for an houre, but for euer. Euery ſorrow is not Repentance, for ſo

What Repentance is.

should worldlings repent: euery pant for sin is not repentance, so should *Pharaoh* repent: all weeping and lamenting is not repentance, so should *Esau*, *Iudas*, and *Cain* repent: euery little humbling of our soules is not repentance, for so should *Ahab* repent: all good words and good purposes is not repentance, for so should euery sicke man repent: euery cry to God for mercy is not repentance, for so should euery foole repent.

Many are deceiued in repentance.

Hereby it may appeare what Repentance is, as also how many are deceiued in repentance; and therefore that wee may the better try our repentance, let vs know that repentance is when a man turnes to God, and brings forth fruits worthy of amendment of life.

How to try our repentance.

This turning to God hath two parts, the first is, a purpose of heart and resolution neuer to sinne any more, but to lead a new life: the second is, an holy indeauour and labour in a mans life and conuersation to purifie and cleanse himselfe from sinne: for a man must bee renewed, and come to an vtter disliking of his owne sinne, before hee will turne from

from them and leaue them.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sinne.

A wicked man when he sinneth, in his heart he giueth full consent to the sinne, but the godly, though they fall into the same sinne with the wicked, yet they neuer giue full consent: for they are in their wils, mindes and affections partly regenerate, and partly vnregenerate, and therefore their wils doe partly will and partly abhorre that which is euill, according to that of *Paul*, *Rom.* 7. 22. And that the godly man neuer giueth full consent to sinne, it is euident by three tokens.

The difference betweene the godly and wicked in one and the same sinne.

Three tokens manifesting this difference.

First, before he come to doe the sinne, hee hath no purpose or desire to doe it, but his purpose and desire is to doe the will of God, contrary to that sinne. Secondly, in the act or doing of the sinne, his heart riseth against it, yet by the force of temptation, and by the mighty violence of the flesh he is exhaled on, and pulled to doe wickednesse. Thirdly, after hee

he hath ſinned, he is ſore diſpleaſed with himſelfe for it, and truely repenteth.

A manifeſt example hereof we haue in *Peter* and *Iudas*: *Peter* before the denying of his Maſter, had no purpoſe ſo to doe, but rather to die in his cauſe: in the act hee had a ſtriuing with himſelfe, as appeares by this, that firſt hee anſwered faintly; *I know not what thou ſayeſt*: and yet after, when the aſſaults of Satan more preuailed, hee fell to ſwearing, curſing and banning: after his fall, hee repented and wept bitterly for it. All was contrary in *Iudas*, who went with a full intent to betray his Maſter, for the diuell made him yeeld and fully conſent to do it, hauing long tempted him vnto it, and entred into him: afterwards when Chriſt was betrayed, *Iudas* was not ſorrowfull for his ſinne with godly ſorrow, but in a deſpayre of mercy hung himſelfe.

Seauen ſignes of true Repentance.

Although this which hath beene ſaid may be ſufficient to proue our Repentance whether true or falſe, good or bad: yet to make it more apparant, conſider ſeauen ſpeciall ſignes, ſet downe by the Apoſtle, 1 *Cor.* 7. 11. The firſt is, Care;

The firſt is Care.

Euery

Euery one that hath a godly ſorrow, and true repentance, is not ſloathfull, but diligent; not careleſſe, but careful to auoid all ſinne, as well as any one: as alſo he is moſt carefull to doe that which is good, not for feare, but for loue; not becauſe man, but becauſe God commandeth.

The ſecond is a clearing of our ſelues, that is to ſay, when a man hath the feeling of ſin and ſhunneth it, and Sathan accuſing him, he cannot abide and beare that accuſation, but is diſquieted till he haue gotten pardon of his ſinne, with as much earneſtneſſe as for the moſt weightieſt thing in the world, confeſſing the action and inditement, and deſiring the pardon of it, by which hee may be able to anſwere his accuſers. The ſecond is a clearing of our ſelues.

The third is Indignation, making men angry againſt thoſe ſinnes which before they liked: yea, to be out of patience with themſelues, that they were ſuch wretches, and ſo careleſſe to be ouertaken with them, and to take on, as it were with themſelues, that they haue ſlipped into ſuch ſin: for true godly ſorrow doth euer bring ſuch Indignation. The third is Indignation.

The

The fourth is Feare.

The fourth is Feare, that is, an affection fearing sinne, because it is sinne, fearing to offend God, because of his mercy & goodnesse, and benefits receiued; not flying or parting from God, but drawing neerer vnto him when they haue offended him.

The fift is Desire.

The fift is Desire, which is a feruent affection to God and his word, & to spirituall and heauenly things. This is manifest in the example of the Iaylor, who after he was smitten with sorrow & true repentance, came with this note to *Paul*, saying, *What shall I doe to be saued?*

The sixt is Zeale.

The sixt is Zeale, which maketh men zealous for God and his worship, zealous of piety and good workes, not to doe them carelesly and negligently, but it maketh them doe (though with great labour and cost, yea, danger and hazard) those things which they see they ought to doe.

The seauenth is Reuenge.

The seauenth is Reuenge, that is, the penitent man is so offended with the sin he hath committed, that hee will be reuenged of himselfe for it, as for example; if he haue offended in gluttony, hee will

reuenge

reuenge himselfe by fasting two or three daies after, if he haue offended in whordome he will be reuenged of his lust by bewailing of them euer after: and so of other sinnes. By these it may appeare what true Repentance is.

In whomsoeuer true Repentance is thus found, it euer proceedeth from a true and iustifying faith: for none can repent or practise this dutie of Repentance, but those who haue Faith and Grace: without faith it is impossible to please God. I will therefore first declare what faith is: Secondly, the tryall of Faith: thirdly, the fruits of Faith; and lastly, how Faith is kept.

What faith is.

Faith is a wonderfull grace of Gods Spirit, whereby the elect doe apprehend and apply Christ and all his benefits vnto themselues particularly.

Try it two wayes.

To make tryall in our selues whether our faith be true and sound, or not; this will appeare two waies: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and liuely Faith, which be three: first, a true sight of our sinne, with an apprehension of

1.

of the wrath of God for the same. Secondly, a true sorrow and griefe of heart for offending God by these our sinnes: 2. and lastly, an hungring and thirsting 3. after the mercy and grace of GOD in Christ, aboue all wordly things: where these things are, there is grace, but where these things are wanting, there is no true faith, but presumption.

2. Secondly, faith will appeare by the worke of loue, for in loue wil faith bring forth all the duties of the Morall Law, both to God and man; for faith worketh by loue, & loue is the fulfilling of the law

A further tryall. Further, for the tryall of our Faith, Christ tels vs, that the more wee are distracted with worldly cares, the lesse is our beliefe in God; for distrustfull care comes from vnbeliefe in Gods prouidence, and the lesse we trust in God for temporall things, the lesse doe wee beleeue eternall mercies; for the same faith layes hold on both; but if we can truely depend vpon God for temporall blessings, in the sober vse of lawfull meanes, then wee shall relye vpon his mercy for the saluation of our soules.

This

This tryall is not made in prosperitie: for when God sends abundance, euery one will trust in him; but when want comes, then is triall of thy faith: if then thou relie on God, though meanes faile, thy faith is strong, but if thy heart bee oppresst with sorrow and feare, and thou make no conscience of vnlawful means, then suspect thy selfe, thy faith is none at all; for the iust shall liue by faith.

The tryall of our faith is not made in the time of prosperity.

Thus much of Faith, and the triall thereof: now follow the fruits and benefits thereof. By meanes of this speciall faith the Elect are truely ioyned vnto Christ, and haue a heauenly communion with him, and therefore doe in some measure feele his holy spirit mouing and stirring in them.

Our vnion with Christ.

Three especial benefits had by our vnion with Christ.

The Elect being thus ioyned to Christ, there ariseth three wonderfull benefits from it: Iustification, Adoption, and Sanctification.

What Iustification is.

Iustification is, when the Elect being in themselues rebellious sinners, and Gods owne enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him.

From Iustification arises diuers benefits, both outward, & inward.

From

From true Iustification proceedeth many other benefits: the first is Reconciliation, by which a man iustified is perfectly reconciled to God, because his sin is done away, and he is perfectly arrayed with the righteousnesse of Christ: the second is, that afflictions to the faithfull are no punishments for sinne, but onely fatherly and louing chastisements: for the guilt and punishment of sinne was boren in Christ. Now therfore if a Christian be afflicted, it is no punishment; for then should God punish one fault twice, once in Christ, and the second time vpon the Christian; which thing doth not agree with Gods iustice; the third is, that the man iustified doth merit and deserue at Gods hands the kingdome of heauen; for being made perfectly righteous in CHRIST, and by his righteousnesse, he must needs merit eternall life, in and by the merits of Christ.

1. Reconciliation.

2. Afflictions are not punishments for sinne, but fatherly chastisements.

Inward benefits proceeding from Iustification, are those which are inwardly felt in the heart, and serue for the better assurance of Iustification; and they are chiefly foure.

The

The first is peace of conscience, arising from this perswasion, that his sinnes are freely pardoned, and the wrath of God fully appeased by the merit & suffering of Christ Iesus, by a liuely faith applied. 1. Peace of conscience

The second is, entrance into Gods fauour, and a perseuerance in it, which is indeed a wonderfull benefit, when a man that is freely pardoned and iustified in Christ, doth boldly approach to Gods presence, and they are ready to aske and sue, and also to obtaine any benefit that is for their good. 2. Entrance with boldnesse into Gods presence.

The third is, a spirituall ioy in their heart, euen then when they are afflicted, because they looke certainly to obtaine the Kingdome of heauen. 3. A spirituall ioy in the heart.

The fourth is, that the loue of God is shed in the hearts of the faithfull by the holy Ghost, that is, that the holy Ghost doth make the faithfull very euidently feele the loue of God towards them, and doth as it were fill their hearts with it. 4. Feeling of Gods loue.

In whomsoeuer these singular benefits are thus to be found, there is euer to be found assuredly that the spirit of God dwelleth in them, and that the spirit The graces of God & his Spirit are not secured.

of God dwelleth in them, it imports not onely a familiar presence, but also a continuance thereof: hee dwels not for a moneth, as a guest for a night, but for euer: how euer by temporall distractions he humble vs, yet shall hee neuer depart from that soule which once hee hath sanctified to be in his owne habitation: and this comfort is confirmed to vs by three sure arguments.

3 Arguments to proue that the regenerate are sure of perseuerance. First, from the nature of God, that begets vs. The second, from the nature of the thing begotten. The third, from the nature of

The first is taken from the nature of God: *He is faithfull* (saith the Apostle) *by whom wee are called to the fellowship of his Sonne, who will confirme vs to the end.* And againe, he saith, *I am perswaded that he which hath begun this good worke in you, will performe it, vntill the day of Christ.*

The second argument is taken from the nature of that life which Christ communicateth to his members, it is no more subiect to death: wee know that Christ rayſed from the dead, dyes no more. This life is communicated to vs; for it is not we that liue, but Christ that liues in vs.

The third is taken from the nature of the seed whereof wee are begotten: for as

as the seed is, so is the life that comes of it: now the seede, saith the Apostle, is immortall, *We are borne anew, not of mortall seed, but immortall*, our life therefore is immortall.

the seede whereof we are begotten.

As the first greatest question in religion is concerning the Saviour of the world, *Mat.* 11.3. so the second is concerning them who are to be saued: if the iudgement be referred to man, euery man accounts himselfe a Christian, if iudgement be sought for from the Lord, hee giues an answere to all, *If any man haue not the spirit of Christ, the same is not his.*

The second main question in religion is, who are Christians.

Hereby euery Christian may haue a notable rule how to try his owne estate: for to destroy the pride of al their glory, (with one word) who esteeme somwhat better of themselues for the priuiledge of their estate, when they excell others. Here it is said, *Rom.* 8. 9. *If any man*, he speaks without exception, be what thou wilt beside, neuer so noble, neuer so rich, neuer so learned, if thou hast not the spirit of Christ, thou art none of his.

A soueraign rule whereby Christians of all sorts must be tryed.

Againe, we see that Christ and his spirit

cannot be ſundred: let no man ſay hee hath Chriſt, except he hath the Spirit of Chriſt: as he is not a man who hath not a ſoule, ſo he is not a Chriſtian who hath not the ſpirit of Chriſt, *Iohn* 4. 13. And as Chriſt and his Spirit cannot be ſundred, ſo cannot the Spirit bee ſundred from the fruits of the Spirit. Now the fruits of the Spirit are Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekeneſſe, Temperance: If the Spirit of Chriſt dwel in vs, and if we liue in the ſpirit, let vs walk in the ſpirit. And this may be a conuiction to carnall profeſſors, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their liues & conuerſations.

The operations of the ſpirit are two-fold.

1. Externall, common to all men.

We are to know that the operations of the ſpirit are two-fold, the one is general, and the common operation which hee hath in the wicked; for hee illuminates euery one that commeth into the world: that *Caiaphas* and *Saul* can propheſie, and *Iudas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for aduancement of his owne worke: the other kinde

kinde of the holy Ghoſt operations is ſpeciall & proper to the godly, by which he doth not only illuminate their minds but proceeds alſo to their hearts, and workes this threefold effect in it, Sanctification, Interceſſion and Conſolation.

2. Internall, proper to the godly.

3 Effects wrought by the ſpecial operation of the Spirit in the godly.

1. Sanctification.

Firſt, he is vnto them a ſpirit of Sanctification, renewing their hearts by his effectuall grace: he firſt rebukes them of ſinne, awakes their conſciences by the ſight thereof, and giues them a ſenſe of that wrath which ſinne hath deſerued, whereof ariſes heauines of heart, ſadneſſe in their countenance, lamentation in their ſpeech, and ſuch an alteration in their whole behauiour, that their former pleaſure becomes painefull vnto them, and others who knew them before, wonder to ſee ſuch a change in them.

From this he leads them to a ſight of Gods mercy in Chriſt, he inflames their hearts with an hunger and thirſt for that mercy, and worketh in their hearts ſuch a loue of righteouſneſſe, and hatred of ſinne, that now they become more afraid of the occaſions of ſinne, then they were before of ſinne it ſelfe:

This reſiſtance of ſinne, and care to auoid the occaſions of ſin, are vndoubted teſtimonies that Chriſt dwels in vs.

This is the firſt operation of the ſpirit, but it is not all, hee proceeds further by degrees: for the kingdome of God is, as if a man ſhould caſt ſeed into the earth which growes vp hee cannot tell how: firſt, it ſends forth the blade, ſecondly, the eare, & then the corne: ſo proceeds the kingdom of God in man by degrees.

2. Interceſſion.

In the ſecond place, the holy ſpirit becomes a ſpirit of Interceſſion. So long as wee are bound with the cord of our tranſgreſſions, we cannot pray, but when hee looſeth vs from our ſins, he openeth our mouth to God, hee teacheth vs to pray, not onely with ſighes and ſobs which cannot be expreſſed, but alſo puts words in our mouthes ſuch as wee our ſelues who ſpeake them, are not able to repeate them againe.

3. Conſolation.

And thirdly, hee becomes vnto them the ſpirit of Conſolation. If he be vnto thee a Sanctifier and interceſſor, he ſhall not faile at laſt to be thy comforter, if at firſt, after thou haſt ſent vp ſupplications

thou

thou finde not his consolation descending vpon thee, be not discouraged, but be more humbled, for our sins shorten his arme, & our hardnesse of heart holds out his comforts: wee must fall downe with *Mary*, and lye still washing the feet of Christ with our teares, before he takes vs vp in his armes to kisse vs: and if wee finde these effects of his grace going before the humiliation of the heart, and the grace of prayer, we may be out of doubt that this consolation shall follow after.

That Christian who hath Gods Spirit, knowes he hath him.

By this it is euident, that he that hath the spirit of Iesus, knowes that hee hath him. And herein consisteth the chiefe glory of a Christian, that he hath such a guest to abide with him for euer, whereby vnspeakable benefits are vouchsafed vnto him.

It is the glory of a Christian that Christ dwels in him.

First, where this holy spirit comes to dwell, he repaires the lodging: man by Nature being like to a ruinated pallace, is restored by the Grace of Christ: as to the soule the Lord stirres vp new lights in the minde, restores life to the heart, communicates holinesse to the affections, so that whereas before the soule

The benefits that come by Christs dwelling in vs.

1. Repaires the lodge.

was an habitation for vncleane Spirits, that is, defiled with all sorts of vile and vncleane affections, the Lord Iesus hath sanctified it to be a holy habitation to himselfe: the body is repaired, partly when the members thereof are made weapons of righteousnes in this life, and partly in deliuering them from mortalitie, which shall be done in the resurrection. Again, by his dwelling in vs, we haue the benefit of prouision: hee will neuer suffer vs to want any thing that shall be good for vs; he is not burthenable, after the manner of earthly Kings, but his reward is with him.

2. Prouides all necessaries.

3 Three speciall comforts by Christs dwelling in vs.

Wee may further consider those excellent benefits that we haue by the Spirit of Christ dwelling in vs: first, he giueth life to the soule, and makes it to liue the life of Christ, *Galath.* 2. 20. secondly, when soule and body are sundred by death, hee leades the soule to liue with him in glory: and thirdly, hee casts not off the care of the body, but saueth the very dust and ashes thereof till the day of resurrection. O what a kindnesse is it that the Lord will honour the

the dead bodies of his children!

Surely there was neuer a houſe ſo well paid for in the world. O how happy is he who hath ſuch a gueſt to dwel with him! What recompence haſt thou to looke for? he dwels with thee on earth, thou ſhalt dwel with him in heauen; he a few yeares with thee, thou with him for euer.

The ſecond maine benefit ariſing from our vnion with Chriſt, is Adoption, whereby they which are iuſtified are alſo accounted of God as his owne children.

The ſecond maine benefit, is Adoption.

From Adoption proceeds many other benefits: firſt, the elect childe of God is hereby made a brother of Chriſt: ſecondly, he is a King, and the kingdome of heauen is his inheritance: thirdly, he is Lord ouer all creatures ſaue Angels: fourthly, the holy Angels miniſter vnto him for his good: fiftly, all things, yea, grieuous afflictions, & ſin it ſelfe, turne to his good, though in it owne nature it be neuer ſo hurtfull: and laſtly, being thus adopted, hee may looke for comfort at Gods hands, anſwerable to the meaſure of his afflictions, as God hath promiſed.

From Adoption proceeds many benefits.

The inward aſſurance of Adoption

is

The assurance of adoption by two notes.

is by two witnesses: the first is, our Spirit, which being often feeble and faint, God hath giuen vs of his owne Spirit to be a fellow-witnesse with our spirit: this testimony of the holy Ghost is best discerned in the time of triall, and at the houre of death, which a reprobate cannot haue at all: though indeed a man flattering himselfe, and the Diuell imitating the Spirit of God, doth vsually perswade carnall men and hypocrites that they shall be saued. But that diuellish illusion, and the testimony of the Spirit may be discerned by two notes.

The first is feruent prayer.

The first is, feruent and hearty prayer to God in the name of Christ; for the same spirit that testifieth vnto vs, that we are the adopted children of God, doth also make vs cry, that is, feruently, with sighes and groanes, pray to God: now this feruent prayer can the Diuell giue to no Hypocrite, for it is the speciall worke of the Spirit of God,

The second is a Filial loue.

The second is, they which haue this speciall testimonie, haue also in their hearts the same affections to God which children haue to their fathers; namely,

Loue,

Loue, Feare, Reuerence, Obedience, Thankfulneſſe, and the like: for they call not vpon GOD as vpon a terrible Iudge, but they cry *Abba*, that is, father: and theſe Affections they haue not whom Sathan deludeth with a fantaſticall imagination of their ſaluation.

The third maine benefit is inward ſanctification, by which a Chriſtian in his minde, in his will, and in his affections, is freed from the bondage of Sin and Sathan, and is by little and little inabled by the ſpirit of Chriſt to diſcern & approue that which is good, and to walke in it.

Sanctification, the third main benefit.

Now this Sanctification is through the whole man, in the ſpirit, ſoule, and minde. The Sanctification of the mind is the inlightening of it with the true knowledge of Gods word: it is of two ſorts, eyther ſpirituall vnderſtanding, or ſpirituall wiſedome.

Sanctification of the minde.

Spirituall vnderſtanding is a generall conceiuing of euery thing that is to bee done or not done, out of Gods word.

Spirituall wiſedome is a ſpeciall grace of Gods ſpirit, peculiar onely to the elect, wherby a man is able to vnderſtand out of

The difference betweene ſpirituall vnderſtanding, and ſpirituall wiſedome.

of Gods word, what is to be done or not to be done in any particular thing or action, according to the circumstances of the person, time, or place: the principall point of this wisedome is to determine of true happinesse, whereunto the whole life of man ought to be directed: which happinesse is the loue and fauour of God in Christ.

How to get true Wisedome What the Feare of God is.

How to obtaine it.

To obtaine this heauenly wisedome we must be carefull of these two things: first, to get the feare of GOD into our hearts: which is a reuerent awe of the heart towards GOD, whereby a man is fearefull to offend, and carefull to please God in all things: and this we shall get if we receiue the word of God with reuerence, and apply it to our own soules when wee heare it, trembling thereat when it toucheth our consciences, and humbly submitting our selues vnto it, without raging or repining: secondly, we must close vp the eyes of our minds, that is, wee must deny our owne wisedome, and suffer our selues in all things to be ouer-ruled and ordered by the written Word of God.

To

To walke in the course of our liues by this heauenly wisedome; wee must in euery good action obserue these foure Rules: first, the thing wee doe must be iust: secondly, the meanes of effecting it must also be iust: thirdly, wee must keepe our selues therein within the limits and compasse of our calling: fourthly, wee must doe the thing with an honest and vpright heart, and for this purpose wee must alwaies heare the word of God, to tell vs what is iust.

How to walk wisely.

The sanctification of the Memory is, when it can both keepe and remember that which is good & agreeable to Gods will, whereas naturally it best remembers lewdnesse, wickednesse, and vanity.

Sanctification of the Memory.

Sanctification of the Conscience may be discerned by this, that it checkes for the least sins, before actuall repentance be performed, and likewise approues our vpright walking in the whole course of our life; it procures peace with God and with man; so far as it is profitable and expedient, and breeds contentment in the life; in all occasions it procures chearefulnes in the countenance, and readines in

Sanctification of the Conscience.

in all our businesse it makes vs couragious in the truth, and willing to defend the same, it makes vs victorious in troubles, and ready to yeeld vp our liues into the hands of God.

Sanctification of the Will.

Sanctification of the Will is discerned hereby, that it is so far forth freed from sin, that it can will and chuse that which is good and acceptable to God, and resist that which is euill: it is further perceiued by our chearefulnesse in well-doing, not by compulsion, but of a willing minde, by resisting as well the occasions as sinne it selfe, and by yeelding to sinne with griefe, rising by Repentance out of the same.

Sanctification of the Affections.

Sanctification of the Affections is known by this, that they are moued and inclined to that which is good, to embrace it, and in that we can more ioy or grieue for spirituall causes then carnall, that they tend to the crucifying of the flesh, and building forward of the new man, and are not commonly affected and stirred with that which is euill, vnlesse it be to eschew it.

Of our sanctified

Amongst these sanctified affections, foure

foure especially are to be marked: first, Zeale of Gods glory, by which a Christian is thus affected, that rather then God should lose his glory, hee could be contented to haue his owne soule damned, as it was with *Moses*, *Exod.* 32, 12. and also *Paul*.

affections, especially foure to be marked.

1. Zeale of Gods glory.

The second is, the feare of God; without it a man cannot be wise. It is the first step to wisedome. In this feare of God there be two parts: the first is, a perswasion of heart that wee are in Gods presence: the second is, that being in Gods presence, we stand in awe of him, which is when a man takes heed to his waies, lest he offend God.

2. Feare of God.

The third is, the hatred of sinne, because it is sinne, and especially of a mans owne corruptions, wherewith a Christian is so turmoyled, that in regard of them, and for no other cause, he desireth to be out of this most miserable world, that he may leaue to displease God.

3. Hatred of sinne.

The fourth is, ioy of heart, in consideration of the neareneſſe of the terrible day of Iudgement and second comming of Christ, in regard wherof they shalt lift vp

4. Reioycing at the day of Iudgement.

vp their heads, because the full accomplishment of their redemption is at hand

Sanctification of the Body.

The sanctification of the body is, when all the members of it are carefully kept and preserued from being meanes to execute any sinne, and are made the instruments of righteousnesse: for euery member is to be kept pure and holy.

How to keep faith.

To maintaine and keepe a true and iustifying Faith (by which wee are vnited to Christ, and thereby enioy all blessings) is to maintaine true religion, both in life and death: and for this end these rules must be remembred.

1. First, we must haue in our hearts sincere loue to God, in Christ, to his church

2. and true religion: secondly, we must not onely know and beleeue that Christ died for our sinnes, and rose againe for our iustification, but we must labour to feele the power and efficacie of his death killing sin in vs, and the vertue of his resurrection raising vs vp to newnesse of life:

3. thirdly, we must not content our selues, to know and professe that God is mercifull, but withall, we must take obseruation of his louing fauour towards vs particularly

ticularly, adding one obſeruation to another, ſo our hearts may be gouerned in the loue of God.

Becauſe there is nothing that doth more euidently diſtinguiſh between the regenerate and vnregenerate man, then ſuch fruits as each of them doe vſually bring forth in their liues and conuerſations, I will therefore ſhew the vertues of the one, & the vices of the other, with their ſeuerall deſcriptions; whereby euery man may perceiue in what eſtate hee ſtands; whether the childe of God, or the childe of the Diuell, whether in the ſtate of Grace, or in the ſtate of Nature.

The graces of Gods Spirit euer in ſome meaſure appearing in the childe of God effectually called, iuſtified and ſanctified; are Loue, Mercy, meekneſſe, Patience, Humility, Long-ſuffering, Peace.

What loue is.

Loue is properly an affection of the heart, which bindes vs to loue God becauſe he hath loued vs, and to doe vnto men as wee would be done vnto: Or whereby one man is well pleaſed with another. Now our loue to God muſt appeare by the effects thereof.

The first property of Loue, it longs to obtaine that which is beloued.

First, it is the nature of Loue, that it earnestly desires and seekes to obtaine that which is beloued: hereby thou shalt know whether thy affection of loue be ordered by Christ, or remaine as yet disordered by Sathan.

The affection which Christ hath sanctified will follow vpward, seeke to be there where he is: so carnall loue will carry miserable man, captiued, to the bottomlesse pit of hell: but holy loue being as a spark of heauenly fire, kindled in our hearts by the holy Ghost, ascends continually toward God, from whom it came, not suffering vs to rest till we enioy it.

The second effect is Obedience. The third effect is Bountifulnesse.

The second tryall of our loue is Obedience, and an holy care in all our callings to serue and honour the Lord.

The third tryall of loue is Bountifulnes: experience proues that euery louer bestoweth bountifully on that which he loueth.

The fourth tryall of loue is readinesse to suffer affliction for the cause of God.

For the further tryall of our loue, let vs consider what our Sauiour CHRIST saith, *Mat. 5. 44. I say vnto you, loue your enemies;*

enemies; bleſſe them that curſe you; doe good to them that hate you, and pray for them that hurt and perſecute you.

The loue here commended, comprehendeth theſe two things: firſt, to be louingly affected in heart towards an enemy: ſecondly, to be louingly affected in ſpeech & action. For the firſt, loue in heart comprehendeth all good affections that one man beareth to another, as mercy, compaſſion, meekeneſſe, and deſire to doe him good; for the ſecond, it is ſet out vnto vs in three branches: firſt, *bleſſe them that curſe you*; where is commended all good ſpeech, both vnto, and of our enemies: ſecondly, *doe good to them that hate you*; where is preſcribed all louing vſage in action, by affording all the helpe and comfort wee can: thirdly, *pray for them that perſecute you*; that is, for their good eſtate in this life, ſo farre forth as it ſerueth for Gods glory, and for their conuerſion, and ſaluation in the world to come.

How to loue our enemies.

For the affection of the heart, take Chriſts example, who ſo loued his enemies, that he ſhed his owne heart bloud

Examples of Loue.

for their saluation. For loue is courteous in speech, see *Dauids* practise toward *Saul*, his professed enemy, 1 *Sam.* 24. 7. and *Cha.* 26. 9. 10. For doing good in action, read *Exod.* 23. 4. 5. *If thou meete thine enemies Oxe or his Asse going astray, thou shalt bring him home againe.* And *Pro.* 25. 21. *If thine enemy be hungry, giue him bread to eate; if he be thirsty, giue him drinke.* See the practise hereof in *Elisha*, when God deliuered them into his hands that did seeke his life, he brought them to Samaria, and when the King of Israell would haue slaine them, he forbad him, nay, hee caused the king to refresh them with water and bread, and so sent them away to their owne Master. For praying for our enemies, wee haue the Example of our Sauiour, the Prophets, and *Stephen*, who prayed for them that put him to death.

In *Dauid.*

In *Elisha.*

2 Kings 6. 14. 19. 21.

In *Christ.*

In *Stephen.*

What Mercy is.

Mercy is an holy compassion of the heart, wherby one man is moued to help another in his misery: first, I call it a compassion of heart, because it makes one man to put on the person of another, & to be grieued for the misery of another, as if it were his own: secondly, it is called the

The effects.

the bowels of compaſſion, becauſe when a mans heart is touched therewith, his very Liuer and intrals doe ſtirre in his body, and are troubled in him: thirdly, this vertue of Mercy moueth the heart to helpe another that is in miſery: for helpe in miſery is a notable fruit of true compaſſion, neither can they be ſeuered, for in the compaſſion of the heart, and in the act of relieſe ſtands true Mercy.

The duties of Mercy are anſwerable to mans miſery. Now mans miſery is either in ſoule or body: the greateſt miſeries of man are in his ſoule, as ignorance, impenitency, and trouble of conſcience. Mans bodily miſeries are ſicknes, thirſt, nakednes, and ſuch like: and to theſe the workes of Mercy are anſwerable: Mercy towards the ſoule, is when a man is carefull for the ſaluation of another, vſing meanes to bring a man from ſpirituall darkeneſſe vnto light, from the power of Sathan to God, from the eſtate of ſinne, and danger of Hell fire, to the ſtate of grace in true faith & repentance, and to eternall life: & looke how far the ſoule is more excellent then the body, The duties of Mercy.

so farre doth this worke exceede any worke of Mercy that concernes the body: Mercy towards the body is called almes or relieſe, whereby a mans outward neceſſitie, for food, raiment, or ſuch like, is ſupplyed.

Who is a mercifull man

Heereby it may appeare who is a mercifull man: namely, ſuch a one as hath his heart touched with compaſſion towards the miſery of another, and thereby is moued to helpe and relieue him in ſoule and body, according to his eſtate: and ſuch a man is bleſſed by the teſtimony of Chriſt himſelfe, howſoeuer in the world he may be diſpiſed.

Motiues to Mercy.

To moue vs to this duty, let vs marke theſe things: firſt, the ſtate of the merciful is here pronounced bleſſed of Chriſt: ſecondly, mercy is a gift of the Spirit, and the grace of Gods Elect, which alwaves accompanieth the happy eſtate of thoſe that be in Chriſt: thirdly, hereby wee become like vnto God our heauenly Father: fourthly, hereby wee are made inſtruments of Gods mercy to them that be in miſery.

For the furtherance of vs in this ſo excelle n

cellent a duty, we must obserue certaine Rules. First, we must exercise three of our Senses; Seeing, Hearing, and Feeling, in other mens miseries. For seeing, *Deut.* 15.9. We must be very vary it grieue vs not to looke vpon our poore Brother, but we must see and behold his misery & distresse, whether it be in soule or body; this is the Lords practise, *Exod.* 3.7.9. Secondly, if wee cannot come to see a mans misery, then we must be content to heare of it, and giue heed & credit to the true reports that others make thereof to vs; this was the practise of *Nehemiah*, *Neh.* 1.3.4. and *Ch.* 2.5. Thirdly, for Feeling, if the Lord shall afflict our bodies with sicknes, or our soules with temptations, wee must be willing to suffer the same patiently, that thereby wee may be fitted to take more compassion vpon others in like case, and to comfort them the better, thus did *Paul* and *Timothy*.

Rules for the exercise of Mercy.

1 Rule.

Secondly, we must make our particular callings wherein we liue, the Instruments of mercy, and in doing the duties thereof shew forth compassion toward others: first, the Magistrate must rule and

2 Rule.

gouern in mercy; secondly, the Minister must preach in mercy; thirdly, euery priuate man must make the duties of his calling, workes of mercy; the rich man must know himselfe to be, not a Lord, but a Steward of Gods blessings, and therefore must imploy the same in mercy, by giuing & lending vnto the poore freely, as God shall minister vnto him iust occasion. The Tradesman must buy and sell in mercy, dealing iustly with the rich, and shewing liberality to the poore. The Master must thus in mercy vse the labour of his Seruant; and the Seruant thus in mercy doe seruice to his Master, for conscience towards God; and happy were it with all estates, if this rule of Mercy were obserued; the want whereof is the bane of all societies.

3 Rule. Thirdly, for the more chearefull practise of mercy, wee must lay aside some part of our goods for the reliefe of them that be in misery: Many are giuen to great excesse in fare, and attire, but they may doe well to abate somwhat thereof to bestow it on the poore: for hereby will the rest be sanctified to their more

free and comfortable vse. Nay in case of necessitie, wee ought to sequester some part of our necessaries, for the refreshing of the poore; so did the Church of *Macedonia* giue aboue their power for the reliefe of the afflicted brethren, 2 *Cor.* 8. 2.

What Meekenesse is.

Meekenesse is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, & desire of reuenge: It is a vertue whereby a man is gentle in behauiour towards all persons, both good and bad, it makes a man with patience and a quiet heart, to beare Gods iudgements, and to put vp iniuries, and to beare wrongs, when occasion of reuenge is giuen him.

The effects thereof.

Wherein Meekenesse must be shewed.

Meekenesse is not to be shewed in the matters of God, when his glory is impeached: for therein we must haue zeale as hot as fire: but in the wrongs and iniuries that concerne our selues. *Moses* was the meekest man on earth in his time, *Num.* 12. 3. 5. and yet when the Israelites had made a golden Calfe, *Exod.* 32. 19. in Zeale of Gods glory, hee brake the two tables of stone, and put to sword the same

same day two thousand men that had so dishonoured God; the like wee see in *David*, *Psal.* 119. 139. and in our Sauiour Christ, *Mat.* 12. 12.

The cause of Meekenesse.

The ground or cause of Meekenesse is affliction or pouerty of Spirit; for hardly can he be meeke and patient in spirit, that hath not beene acquainted with the crosse.

Motiues to Meekenesse

To induce vs vnto this vertue, let vs first consider Christs precept and example, bidding vs to learne of him, for he is meeke and lowly: againe, consider Gods own dealing with vs; we daily wrong him with our offences, & yet he beares with vs: lastly, the fruition and practise of this grace hath the promise of blessednes belonging to it, and therefore as we would be happy, so we must get into our hearts the spirit of meekenesse, and expresse the vertue and power thereof in our liues.

What Patience is.

Patience is a voluntary and continuall suffering for the loue of vertue and honesty, and therefore whatsoeuer hapneth a wise man, by this vertue he is prepared to digest & turne it to the best. Or otherwise it is a grace of the Spirit, flowing from

from grace and hope, whereby we so suffer things that are euill, that wee forsake not those things that are good, by which wee may attaine to those that are better.

Without Patience no grace can be preserued.

Amongst all the graces of Gods Spirit, this praise may be giuen to Patience, that it is the keeper of the rest; if our patience be not first broken, we cannot be induced to the committing of any sin: sinfull concupiscence proceedes from the impatiency of continence; couetousnesse from this, that we are impatient of our sober estate.

How to suffer patiently vnder the Crosse.

It is the will of God, that through manifold afflictions wee should enter into the kingdome of heauen: and therefore when any crosse befals vs, walking in our lawful calling, we must endeuour to subiect our selues patiently to the will of God. In prosperity wee are cheerefull & thankfull, but when affliction comes our nature will repine. O remember, wee say in all estates; *Thy will be done*: and therefore in the most bitter crosses that can befall vs, we must labour to say with *Iob*: *The Lord gaueth, and the Lord taketh, blessed be the name of the Lord.* The practise

practise whereof we see in *David*, 2. *Sam.* 16. 10. 11. touching *Shemei*.

What long-suffering is.

Long-suffering is a vertue, whereby a man doth beare with other mens wants, as morosity and hastinesse, & in bearing yeelds, for the maintenance of peace: Thus dealt *Abraham* with *Lot*, when their herdsmen were at variance, though he were the superiour, both for age and place, yet for peace sake hee put *Lot* to choose the place of his abode, whether on the right hand or left.

Example thereof in *Abraham*.

What Humility is

Humility is a vertue whereby one man thinkes better of another than of himselfe: for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is contented to giue place vnto other, and to yeeld of his owne right, for the maintenance of peace: when as on the other side, pride causeth men to seeke for more than their due, & so causeth contention.

The effects thereof.

What Peace is.

Peace is a vertue, whereby wee haue vnitie and concord with God, and one with another. Now Peace is two-fold, good or euill. Good Peace is that which standeth with a good conscience and

A two-fold Peace.

true

true religion; euill peace is an agreement and concord in euill: as in the praiſe of any ſin, againſt Gods commandements, and is ſuch as cannot ſtand with true religion and good conſcience. The good peace is three-fold: peace with GOD, with our ſelues, and our Chriſtian brethren; this peace hath ſixe heads.

Good peace three-fold.

True peace hath ſixe heads.

Firſt, peace betweene man and God, which is properly called reconciliation, whereby God in Chriſt, is at one with man, and man through Chriſt, is at one with God; of which when a man is once perſwaded in his heart, then comes his peace. Secondly, peace with the good Angels, for men being at peace with God, then Angels become Seruants and miniſtring Spirits vnto them. Thirdly, peace with a mans ſelfe, conſiſting of two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and aſſurance of Gods fauour beginneth to take his part, to excuſe and ſpeake for him before God: ſecondly, when the Will, Affection, and Inclination ſubiect themſelues to the inlightened minde: of which if either be wanting, man is at warre

war with himselfe, and the peace of God ruleth not in his heart: fourthly, peace of true beleeuers amongst themselues, who before they beleeue, were as Lyons and Cockatrices; but now in the kingdome of Christ haue put off that sauage nature, and become peaceable: fiftly, peace of the faithfull with professed enemies, namely, when they endeauour to haue peace with all men: sixtly, concord of the enemies themselues with the true Church, for often the Lord restraineth the malice of his enemies, and inclines them to peace.

How to get and keepe true peace of conscience

The way to get and keepe true peace for euer, is this: first, we must call vpon God for the pardon of our sinnes euery day: secondly, wee must follow after peace with men in the practise of forgiuenesse and reconciliation, when offences grow; for when wee are at one with GOD and man, wee haue a blessed peace, and hence shall follow peace in our owne hearts, which is that peace which the world cannot giue, which while we retaine, we need not feare any euill, no not death it selfe; for, *if God be*

with

with vs, who can be against vs?

There are many other vertues propounded in the Scriptures, which might here be described: but these may be sufficient to declare in whom the Spirit of Christ dwelleth: for where Christ dwelleth by his Spirit, there are euer the fruits of the Spirit perceiued; for the Spirit and the effects therof cannot be sundred: for euery thing bringeth forth that which is of it's owne nature; fire sendeth forth nothing but heat, the fountaine nothing but cleare water, and the like.

Now, that these vertues may the more apparantly shew themselues to be the fruits and effects of the Spirit in the regenerate man: I will therefore set downe and describe such vices as commonly shew forth themselues in the wicked, and are the fruits and effects of the vnregenerate: for hereby the childe of GOD renewed by grace, and the vnregenerate remaining in the state of nature, may as easily be distinguished, as white from blacke being laid together.

I will first begin with Pride, because, as one saith, it may wel stand in the fore-

front,

front, ſith it is a Maſter-diuell, and the very bane of the ſoule.

What Pride is.

Pride is ſaid to be the timpany of the ſoule, becauſe it is a puffing vp of the heart and minde, proceeding from the opinion of ſome good thing in vs more then in others.

Companions of Pride, fiue.

His companions are enuy, anger, impatience, indignation, ſelfe-will, and obſtinacy. Pride is full of Enuy, becauſe the proud man thinketh himſelfe onely the worthieſt, and that euery mans greatnes is a hinderance to his: it is full of anger, ſuppoſing himſelf neuer ſo wel thought of as he deſerues: full of impatience, in that he will not ſuffer himſelfe to be reproued, but will haue his vices accounted vertues, & lookes to be commended for them: full of indignation, eſteeming euery man vnworthy of any good that befals him, in compariſon of himſelfe: full of obſtinacy, by ſtifly holding his owne opinion, notwithſtanding any proofe alledged to the contrary.

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Pride of all other ſins moſt dangerous.

This ſinne of Pride, of all other is the moſt dangerous, becauſe other ſinnes proceede from euill deedes, but

Pride

Pride is to be feared, euen in good and vertuous actions.

9 Branches of Pride.

Of Pride there are nine branches: Presumption, Obstinacie, Hipocrisie, Boasting, Ingratitude, Contempt, Disobedience, Ambition, and Curiositie.

How to detest Pride.

Pride, if we consider the cause thereof, is momentary and very vncertaine: for if it proceede from Riches, who knowes not, that they may be lost in a moment? If from Nobility or great birth, it may be stained: If from knowledge, it is full of error: If from strength, it may soone decay; If from honour, it is but a ceremony; If from beauty, age may wrinckle it; If from good successe, time may alter it; If from dainty foode, it may breede surfetting, which commonly bringeth death; If from clothing, what is it but skinnes and wooll, nay, the very excrements of brute beasts, and stones of the earth? If from health, sickness may destroy it, If from multitude of friends are they not like to water-brookes, that in Sommer become dry, and in Winter frozen? If from sharpnesse of wit, there is no man liuing but is guilty of folly.

How to auoid Pride.

The onely and chiefe remedy againſt Pride, is Humility: for as by Pride wee are baniſhed from the preſence of God, ſo by Humility wee are re-called to him againe; becauſe without Humilitie, no other vertue whatſoeuer is acceptable in his ſight.

2. What Couetouſnes is.

The ſecond maine and capitall ſinne is Couetouſnes, which wee may call the dropſie of the ſoule, becauſe the couetous man, the more hee hath, the more ſtill he deſireth: it is alſo a kind of bad motion, whereby the Diuell inticeth vs vnlawfully to withhold our own goods, or vniuſtly to couet other mens.

Foure ſorts of Couetouſneſſe.

Of this ſin there are foure ſorts: the firſt is, to deſire that which is another mans, not caring how wee get it, by right or wrong: the ſecond is, when we ſtudy to get mony, welth, or fauour by wicked meanes: the third is, when wee will not reſtore that which we know to be another mans: the fourth is, when wee treaſure vp much wealth, and neither vſe it our ſelues, nor imploy it to the benefit and reliefe of others.

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This viper hath nine heads, by which it

it snatcheth at the trash of the world, Fraud, vnquietnes, periury, bribes, Sacriledge, Theft, Vsury, Rapine & Simony.

Consider that the matter thereof (which is riches) is most vile and abiect, or else our Sauiour would neuer haue committed the Purse to *Iudas*; Christ chose not his Apostles and best beloued from amongst Princes, but poore fishermen. That no man can serue two Masters, GOD and the world, no more then hee can at one time behold heauen and earth. That riches for the most part, are gotten with paine, preserued with feare, and lost with sorrow. That the couetous or most wealthiest man, is but as the Mill-wheele, which though it turne all day about, yet at night is found where it was in the morning: so howsoeuer we runne about this world for wealth, yet at our death we shal be found as poore as we were at our birth. That the couetous men are but as Camels that all day carry the Kings treasure, and at night are turned into a filthy stable, being able to shew no signe or appearance thereof but their galde backes.

How to detest Couetousnes.

How to auoid Couetousnes.

The onely remedy against couetousnesse is liberality, which is a distribution of those good things that are in our possession, to the benefit of others: for wee haue nothing which we haue not receiued from God, who hath giuen them for the good of others, and will require an account thereof at our hands.

What Luxury is.

The third capitall sinne is Luxury, which may be called the Leprosie of the soule, and is an inordinate appetite of lasciuious and fleshly pleasures.

Sorts and kindes of Luxury.

There are sixe kindes of this sinne: the first is Fornication, which is an vnlawful societie of one single person with another. The second is Rape or Rauishment, when a virgin is deflowred, either with her consent, or against her will; for although it be with her consent, yet it is counted rauishment, in respect of the haynousnesse thereof, by reason it violently breakes the lists of Chastitie, and opens a gap many times to further vncleannesse. The third is Adultery, when the maried body is defiled: and this is of two sorts; either simple, as when the maried sins with the vnmaried; or double, when

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when the married sinnes with the married. The fourth is Incest, when the abuse of fleshly lust is committed by such as are of one kindred, bloud, or affinitie, which sinne makes men of the nature of bruit beasts. 4.

The fift is Sodomy, which is of two sorts, when man lusteth after man, or man after beast; this is a crying sinne, calling for vengeance vpon the offenders. 5.

The sixt is, excesse of carnall action euen amongst the married, which although it seeme lawfull, yet it offends God, if it exceede measure or modesty. 6.

There are nine fore-runners of this sin, voluptuous eating, scurrulous talke, a discouered dug, a naked breast, frizeled hayre, artificiall painting, costly perfumes, a rowling eye, an vnchast foot. 9 Fore-runners of Luxury.

Consider, that the obiect whereto it tendeth, (which is the corporall fruition of vnchaste persons) is, though candied with a faire out-side, inwardly the receptacle of a vile and corruptible basenesse: that lust is neuer satisfied, but alwayes poore, euen in plenty. How to detest Luxury.

That the pleasure thereof is momentany, the punishment eternall, that it defi-

leth the temple of the holy Ghoſt, which is mans body, conſecrated vnto Chriſt by his precious bloud: that it is no ſooner inioyed, but it breeds annoy: that it weakens the powers of the ſoule, and fils the body with many diſeaſes: that it ſhorteneth the life, and ſhadoweth good report; that it is a fire whoſe ſubſtance is Gluttony, whoſe flame is pride, whoſe ſparkles are corrupt ſpeeches, whoſe aſhes filthineſſe, and whoſe end is Hell.

How to auoid Luxury.

The beſt remedy againſt Luxury, is Chaſtity, which is of foure ſorts; either of nature, as of ſuch as are born chaſte; or by art, as ſuch as are made chaſt by men; or by praier and induſtry, as of ſuch as haue made themſelues chaſte for the kingdome of heauen; or by marriage, as of ſuch as liue chaſtly in wedlocke.

4. What Enuy is.

Enuy, the fourth capitall ſinne, may be ſaid to be the canker of the Soule, for that it eates and frets into the inward man, no otherwiſe then ruſt doth into iron. It is a reioycing at another mans hurt, and ſorrowing at his good.

It is twofold.

It is of two ſorts, good and bad: good Enuy is that, when beholding the perfe-

ctions

ctions of another: we are angry with our owne imperfections, and labour seriously to be equall, or at least to imitate the good qualities which we see to flourish more in others then in our selues, this is called Emulation.

1. Good Enuy.

Bad Enuy is, when we grieue that the like good qualities are not in vs, or not as well in vs as in another: and of this there are fiue branches, Detraction, Discord, Murmuring, Hatred, Hurt.

2. Bad Enuy, which hath fiue branches.

Consider that Enuy is the badge and cognisance of the Diuell, for the Diuell is no better knowne then by his enuious disposition: and therefore such as giue place in their hearts to this vice, are said to be the seruants of the Diuell, if seruants of the Diuell, they are enemies to God, if enemies to God, they become subiect to eternall damnation.

How to detest enuy

Of all other sinnes it is accounted the iustest, for that it taketh vengeance vpon it selfe: for although it euer leuels the dart of mischiefe against others, yet it wounds it selfe, and is to the heart of man, as the worme bred in the tree, to the wood thereof, by whom at last it is

deuoured: but say it were pleasing and plausible in it selfe, yet consider God wil be reuenged vpon it, as by the example of *Cain* his enuy towards *Abel*; *Saul*, towards *Dauid*, *Haman* towards *Mordecai*, it is to be loathed and abhorred, but being so that it consumeth the heart, dryeth vp the body, vexeth the minde, and indangereth the soule, what can be thought more detestable?

How to auoid Enuy

The remedy against Enuy is Charitie or loue, to doe vnto others, as wee would be done vnto.

What Gluttony is.

Gluttony, the fift capitall sin, may be called the deluge or invndation of the soule, because it is a rauenous desire to see and fill the stomacke beyond the rule or bounds of nature: and there are two sorts of it; the first consisteth in greedy, often and immoderate desire of delicate meates, and variety of dishes: the second is, when in stead of refreshing the body with sufficient moysture, we drowne it in the superfluity of drinking.

Two sorts thereof.

How to detest Gluttony, by eleauen dangerous effects.

Of this sinne there are eleuen dangerous effects. The first is, dulnesse of wit, whereby we are made vnfit for any duty

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of good Christians. The second is, impoteney, when through Gluttony, our bodies are infected with many diseases. 2.

The third is scurrility, which is an impudent behauiour of the body, whereby wee prouoke men to laugh vs to scorne. 3.

The fourth is fury, when through this ill disposition of excesse, we spurn at reason & good counsell. The fift is, superfluous talke, when through the force of wine, we vomit out distractions, cursings and horrible oathes and blasphemies, filthy, idle & vnchaste words. The sixt is drowsinesse, when we are fit for nothing but sleepe. The seauenth is beastly nastinesse, when our surcharged stomackes bewray our intemperance, by vomiting, belching, & stincking of the breath. The eight is lust, for belly-cheare and drunkennesse, are the bellowes to concupiscence. The ninth is, poucrty, when for abusing of plenty wee are plagued, and pinched with penury. The tenth is, the losse of credit & estimation in the world. The eleauenth and last is, the wrath and indignation of God, whom of a merciful and louing Father, we make a righteous and 4. 5. 6. 7. 8. 9. 10. 11.

and punishing Iudge.

8 Circumstances to cause a detestation of it.

Besides the reasons before mentioned, there are eight other Circumstances inducing vs to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the Flesh in the combat betweene it and the Spirit: Thirdly, it invreth the body to an euill custome: Fourthly, it playes the hypocrite with vs, appearing sweet & pleasant at the first, but in the end it byteth like a Scorpion: Fiftly, it liues continually vnder the curse of God: Sixtly, it destroyeth the sense: Seauently, to be subiect to the desire of the belly is a perpetuall slauery: Eightly, because of the Iudgements of God inflicted vpon offenders in this kinde.

How to auoid Gluttony.

To auoid Gluttony, we must imbrace Temperance and Sobriety, which consisteth in chastening and taming the body by fasting and abstinence.

What Wrath is.

The sixt capitall sinne is Wrath, which may be called the frenzie of the soule, and is defined to be a vehement motion of the heart, tending to reuenge, whereby the bloud boyling exceedingly, sendeth

deth vp hot and burning vapours to the braine, so that Reason is smothered, and the wil made obedient to the affections. Of this sin there are eleauen branches: Malice, Fury, Impatience, Maledictions Blasphemy, Reproch, Reuenge, Contention, Threatning, Cruelty, and Murther.

Eleauen branches of Wrath.

The meanes whereby wee are taught to detest Wrath and Anger are these: First, the example of brute beasts, who though neuer so fierce will alwaies shew themselues meeke and gentle to them of the same kinde: the Lyon will not hurt the Lyon, nor the Dragon the Dragon. Secondly, in that wee are brought forth naked and vnarmed, signifies we ought to loathe cruelty. Thirdly, to remember what Christ hath done for vs, and to thinke that if wee expect mercy at his hands, we ought to shew mercy to others. Fourthly, so long as we continue in wrath, all our actions are abhominable to God. Fifthly, the wrathfull man liues in a continuall Purgatory and Hell of conscience. Lastly, we must not let the Sun goe downe vpon our wrath.

How to detest Wrath.

Anger or wrath, is to be auoided two man-

manner of wayes. First in respect of others. Secondly, in respect of our selues we shall the sooner auoid the wrath of another man, if either we giue place to his fury, or staying by him, vse milde and gentle speeches.

How to auoid wrath or anger.

The best way to auoid Anger in our selues, is Patience, in suffering of euill with a quiet minde, thinking whatsoeuer is laid vpon vs in this life, whether affliction, persecution, or the like, yet nothing can touch our soule, and therefore not to be regarded of vs. Besides, to bridle anger, consider the party with whom we are displeased; if it be a stranger, impute it to his ignorance; if a childe, to his folly; if a Master or Father, to his authoritie; if a Wife, to her loue; if a friend to his care; if a brother, to his boldnesse; if a seruant, to his negligence; if a neighbour to his rashnesse; no doubt vpon better consideration they will repent them of their ouer-sight.

7. Idlenesse what it is.

Idlenes or sloath, the seauenth capitall sinne, may be called the Lethargy of the Soule, being a lazie deiecture of the whole man, from the laudable exercise

cise of vertue: for that in a manner hee becomes senselesse, but in truth, altogether vnprofitable.

Of this sinne there are eleauen branches; Protraction, Remission, Negligence, Improuidence, Indeuotion, Sluggishnesse, Pusillanimity, Irresolution, Desperation, Misprision, and Omission.

Eleauen branches of it.

Remember that Sloath is a vice which impouerisheth both soule and body: the soule of naturall graces; the body of externall goods. Remember likewise, it captiuates and brings vs vnder the slauish tyranny of our worldly & spiritual enemies. Remember it is the root & nest of many other vices; as by the example of *Dauid*, who no sooner gaue himselfe to rest, after his painefull warres, but hee fell into the sins of Adultery and Murther. Remember it is a vice that the very bruit beasts abhorre, as may be seene by the Bee, the Ant, and other small contemptible creatures. Lastly, consider, all other creatures, not hauing life, are so opposite to sloath, as they continually keepe their first course in which they were created, without intermission, vnlesse

How to detest it.

vnleſſe it be vpon ſome violent and accidentall cauſe, as we may ſee by the Sun, Moone, and Starres: by the ebbing and flowing of the Sea, and by the iuſt returne of Summer and Winter, Spring, and Autumne, and the like.

Conſider that we enter into this world as it were to runne a race: if therefore wee runne not as wee may get the goale, we loſe the reward. The beſt remedy therefore againſt ſloath and idlenelſe, is Deuotion; which is a ready and willing performance of the ſeruice of God; and of all other duties required of vs in this life.

How to auoid Sloath.

The off-ſpring or branches proceeding from theſe ſeauen maſter-ſinnes, are ſeuerally deſcribed in a Booke, called, *Two guides of a good life*: wherein you may ſee and learne how to auoyd ſinne and follow vertue, to delight in the one, and to deteſt the other.

If you ſhould now aske me, (hauing ſhewed how to deteſt and auoid ſome ſinnes in particular) what Sinne is, and the reward thereof: as alſo, how to auoid ſin in generall: Ile tell you briefly

what

what I haue learned from the mouth of a right worthy instrument in the Church of God.

Sinne, is euery breach of the Law of God; if it be no more but the least omission of what the Law requireth: and the punishment thereof is plagues in this life, death in the end of this life, and eternall damnation after this life. — What Sin is. What the punishment thereof is.

S. Iames, chap. 4. verse saith 7. *Resist the Diuell and hee will flye from thee*: in which words is both a Precept and a promise. In the precept is two things to be considered, the action, and the obiect. The action is, to *resist*: the obiect, the *Diuell*. — How to resist sin in generall.

For the performance of this action, three things are requisite: first, a preparation before the combat: secondly, how wee are to demeane our selues in the combat: thirdly, how to carry our selues after the combat. — What wee are to doe before the combat with the Diuell.

First, for the Preparation obserue these rules set downe in the sixt Chapter of the *Ephesians*, from the 14. to the 19. verse; which weapons there prescribed, are both defensiue and offensiue: those defen- — 7 Weapons wherewith to fight with the Diuell.

defensiue are fiue. First, for this combat
1. wee must stand fast, hauing our loynes
girt about with veritie, which is to be
grounded in the setled truth of GODS
2. word, without inconstancy. Secondly,
we must put on the brest-plate of righ-
teousnesse, which is a setled purpose not
to displease God in any thing, though
3. neuer so seeming good in it selfe. Third-
ly, we must haue our feet shod with pre-
paration of the Gospell of peace, which
is a constant resolution to professe the
truth, euen vnto death; yea, if it should
procure the losse of life, goods, wife,
children and all. Fourthly, aboue all,
4. to take the shield of Faith, which is such a
Faith as wholy relyeth on God in Christ
with particular application, which will
quench the fiery darts of the wicked.
5. Fiftly, to take the helmet of Saluation,
which is, to stand assured that our saluati-
on is sealed vp vnto vs: which assurance
will cause vs, with confidence, to with-
stand all Sathans assaults whatsoeuer.
6. Sixtly, we must get the sword of the Spi-
rit (which is an offensiue weapon) which
is the word of God, wherewith our head
and

and Captaine Christ repell the Diuell. Seauenthly, and lastly, that we pray with all manner prayer & supplication in the Spirit, and watch thereunto with all perseuerance: which two weapons, being added to the rest, are of force to strike through the very heart of the Diuell.

7. What to doe in the combat.

The second thing to be obserued, is the manner how wee must behaue our selues in this combat, and herein obserue these Rules. First, kill sinne in the very conception (for it is like a canker, which groweth not to ripenesse, but by degrees) otherwise it will grow from motion to liking, from liking to consent, from consent to action, from action to custome, from custome to hardnesse of heart, and from hardnes of heart to the height of all sinne. If the Serpent once get in his head, he will afterwards wring in his whole body. *Timothy* giueth warning to take heed of couetousnesse, which being once entertained, giueth way to many noysome temptations. *Ahab* desiring *Nabaoths* Vineyard, no sooner imbraced that euill motion, but pursuing it with a further desire,

First, wee must kill sin in the very conception. Sinne like to a canker

brought forth fearefull and euill effects. That man that will first walke in the counsell of the vngodly, will next stand in the way of sinners; and lastly, will sit in the seate of the scornefull. *Iudas* was first a cunning dissembler: secondly, a secret theefe: thirdly, an impudent lyar; fourthly, a bloudy traitor; and lastly, a desperate reprobate. *Peter*, first denyed Christ faintly; secondly, with an Oath; thirdly, with cursing and swearing; Wherefore kill sinne in the conception.

Wee must deny our owne strength. Wee must not beleeue the Diuell, though he speake truth. Wee must make resistance, which is two waies; First, weakening the abilitie of sinne.

Secondly, be sure to put no confidence in thine owne strength, for thereby *Peter* fell grieuously.

Thirdly, beleeue not the Diuell, although hee bring truth in his mouth; our Sauiour Christ could not abide the Diuell to speake the truth in the Maide, hauing a spirit of diuination.

Fourthly, be carefull euer to make resistance vnto it. And this is performed, either by weakning the ability of sin, or else by opposing his contrary vnto sin.

First, to weaken the ability of sinne, is by taking away all occasions to sinne, and by remouing all the sustainements thereof,

thereof, and also making a holy couenant with euery member of our bodies and soules, euer to repell it, neuer to admit it, by which meanes sin may come to be as a lake, into which the current of no stream runneth, which must needs be dryed vp.

Secondly, it is done by opposing his contrarie vnto sinne, as Charitie to Malice: Temperance and Sobrietie to Gluttony and Drunkennesse, Liberality to Niggardice, Vigilance to Securitie; Confidence to Distrust; Faith to Infidelitie: Truth to Lying: Chastitie to Intemperance, and so of the rest: the practise of one particular was in *Ioseph* with *Potiphars* wife, *How* (saith he) *shall I commit this euill and sinne against God?*

Secondly, opposing his contrarie.

Fiftly, that thou be carefull neuer to compare the paine of resistance with the pleasure of sin, for sinne is sweet in committing, but rather compare the horror and gripings of the conscience, with the paine of resistance, which will be a good meanes to keepe thee from sinne.

That wee compare not the paine of resistance with the pleasure of sinne.

Sixtly, be assured, that if once thou giue the Diuell the foyle, he will be afterwards

5. If the Diuell once be foyled, he is much quailed, and thou more strengthened.

6.

terwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage.

7. To marke the Diuels ſubtilties and cunning deuices.

Seauenthly, and laſtly, thou muſt be carefull & diligent to finde out the ſubtilty, deuices and ſleights of the Diuell, by which he doth aſſault thee very cunningly; for he hath a neare coniecture vnto what ſins thou art moſt inclined by nature; and accordingly he fits his temptations. If thou be inclined to couetouſnes, he will offer thee *Naboths* Vineyard; and rather then faile, he will plot meanes to ſlay him, ſo thou maiſt effect thy deſire: If vaine-glorious, he will make thee thirſt after the life of poore *Mordecay*: If ambitious, he will ſtirre vp meanes to driue *Dauid* out of his kingdome, that *Abſolon* may enioy it: and thus he fitteth his temptations to mens naturall inclinations. And thus much of the ſecond place; namely, how wee ſhould behaue our ſelues in the combat, when wee are grapling hand to hand with the diuell.

The Diuel fitteth his temptations to our inclinations.

What to doe after the combat.

The third and laſt thing to be conſidered, is what wee are to doe after the combat: and that is, preſently to prepare

pare our ſelues for a new combat: For if we ſhall conſider the malice of the Diuell, how he euer ſeeketh our ſubuerſion and ouer-throw; and hauing once taken the foyle, yet is not at reſt, but by other meanes ſeeketh againe to aſſault vs (for ſo he did with our head & captaine *Ieſus Chriſt* three ſeuerall times one after another) it ſhould in this caſe teach vs to take heed of careleſſe ſecuritie, as not to thinke our ſelues ſafe when wee haue giuen the Diuell the foyle, but euer to ſtand vpon our guard (for if hee dealt thus with Chriſt our Head, what will he doe with the members?) which being conſcionably and carefully regarded, wee may then expect an happy iſſue, which is, that the diuell wil flie from vs: wherby we may obſerue and note Gods eſpeciall care ouer vs, who euer giues a happy iſſue with the temptation, to thoſe that walke in holy Obedience before him: and if we would alwaies in temptations call to minde Gods goodneſſe, his mercy, and kindneſſe formerly beſtowed vpon vs, it would be as a bulwark of defence againſt the temptations of

To prepare our ſelues for a new combat.

Sathans ſubtiltie ſhould make vs to ſhun careleſſe ſecuritie.

A ſpeciall meditation in the time of temptation.

the Diuell. Thus did *Ioseph* when he was tempted to filthinesse by his Mistresse, *Genes.*39. hee instantly considered how God had exalted him to great honour, making him chiefe of his Masters house, and Ruler ouer all: *How* (saith he) *shall I commit this sinne, and sinne against my God?*

By this that hath beene said, we may learne how to auoyd sinne, as also to repell the Diuell; which if (through the blessing of God vpon our carefull endeuour through the vse of the meanes) we shall in some measure attaine vnto; yet wee are not to thinke wee haue done enough, and there to rest, but wee must labour and endeauour to doe good, and to bring forth fruits worthy amendement of life: For, *Euery Tree that bringeth not forth good fruit, is hewen downe and cast into the fire*: It is not said, euery Tree that bringeth forth euill fruit, or that bringeth forth no fruit: but, that bringeth not forth good fruit. Now what those fruits are which the trees of Righteousnesse vsually doe beare, hath beene formerly declared.

It is not enough to auoid euil, but wee must doe good.

Now, because wee may bring forth such

such fruit, as in themselues may seeme to be good: yet for want of knowledge, fayling in the manner of doing them, they are displeasing and dishonourable to the Lord. Know that in euery action pleasing and acceptable to the Lord, in the doing thereof, these fiue rules are to be obserued: First, the Person of him must be pleasing to the Lord, who performes any action to him: Before *Abels* Sacrifice was accepted, his person was accepted. It may be demanded, how we shall know when our Persons are pleasing vnto God. Consider, by nature wee are enemies vnto him, and so long our persons cannot please him, as we be not in Christ, therefore finde thy selfe to be in Christ, and then thou art acceptable vnto God; for God saith, *This is my beloued Sonne, in whom I am well pleased.* Looke how CHRIST is vnto God, so is euery one being in Christ. If then thou wouldst know whether thou be in Christ, looke to thy Faith, whether it be a iustifying faith. Secondly, thou must haue the word of God for thy warrant, being sure that the action thou doest be such

Fiue rules specially to be obserued in euery action that shalbe pleasing to the Lord.

as his word alloweth. Thirdly, the end of the action must be intended to the glory of God. Fourthly, it must be done in loue, which respecteth the good of others: & lastly, it must be done within the compasse of our callings. It is not lawful for one to doe that which another may; Euery man may not preach, nor euery man may not gouerne: therefore content thy selfe with thy calling, and know what the duties are that God requireth of thee within the limits and bounds thereof: if these be wanting, either Faith, the Word, the End, or Loue, or out of our calling, the action, though neuer so seeming-good, cannot please God.

If any shall looke backe to that which hath beene said (and considereth the estate of the regenerate and vnregenerate man, as also thereby beholdeth his owne present estate) and cannot finde in himself Faith and of the Graces of Gods Spirit so apparant as hath been shewed, & so doubteth whether he be the childe of God or not, remembring the zeale of *Moses*, the faith of *Dauid*, the repentance of *Peter*, as also finding in himselfe that

The graces of Gods spirit apparant in some,

that hee can poure forth teares more abundantly for a temporary losse, as of wife, children, friends, goods, and the like, then for committing many grieuous sins, whereby God is dishonoured, and himselfe in danger to incurre the losse of his fauour for euer; and hereupon remembring, that nothing should be more deare vnto him then the honour of God, nothing more precious and delightful then his Word, his Sacraments and Sabbaths, wherein as yet hee seeth in himselfe but small delight, and doubteth of his own saluation therfore: yet know this for thy comfort, and be assured, that to doubt of Faith, is a testimony of Faith; for he that neuer doubted, neuer beleeued: and although thou hast not the zeale of *Moses*, the faith of *Dauid*, the repentance of *Peter*, in so full a measure as they had. Consider, they had a great measure of Gods Spirit, and accordingly the graces thereof appeared in them: for God requireth according to the grace giuen. And although thou hast not these appearing in thee, yet if thou doest vnfainedly desire

should make vs labour to finde them in our selues.

Comforts to the weake Christians.

sire them, and laboureſt in the vſe of the meanes to obtaine them, thou haſt them all in ſome meaſure, and they are true in thee. The ſcruple of gold may be perfect gold as wel as the whole wedge: ſo Faith though but a ſcruple, may be true faith, as well as the greateſt meaſure: and whereas thou doubteſt of thy ſaluation, in that thou canſt more grieue for a temporary loſſe, then for the committing of ſome ſinne, whereby thou maiſt loſe Gods fauour: conſider, to the one thou haſt both nature and grace to help thee; but to the other, Grace onely. If then thou findeſt not this great meaſure of grace in thee, be not diſcouraged, for if any man haue a deſire to obey God in all his commandements, he hath the ſpirit; & he who hath the ſpirit, is in Chriſt, and he who is in Chriſt, ſhall neuer ſee damnation; and though he faile greatly in the action of Obedience, yet God wil accept his affection to obey, as Obedience acceptable vnto him, and will approue of thee for his owne worke, which he hath wrought in thee, and not reiect thee for thine. *So be it.*

Faith and the graces of Gods Spirit may be true in him who yet diſcerns them not.

Note.

Hee who hath the Spirit of Chriſt dwelling in him ſhall neuer ſee damnation

Twelue Steps which a man may *ſtride towards Heauen; and being in* the firſt ſtep, hee may thinke himſelfe a good Chriſtian: yet except he ſtride *the thirteenth, he ſhall miſſe Heauen-* gate, and fall into the fire of Hell, for euer.

1 HE may haue a meaſure of knowledge of the true GOD, and of his workes, and gouerning the world; alſo of the Trinity, and that Ieſus Chriſt died for the ſinnes of mankinde. Which knowledge euen the Pagans had; yea, euen ſo as few Chriſtians attaine vnto ſo great a knowledge, and yet hee may be damned if he goe no further; for Sathan knoweth all this better then any man, being a ſpirit, and hauing the knowledge of Angels, and of the Scriptures. Alſo the reprobates haue the like knowledge.

Mat. 4. 3. 6 Mar. 5. 7.

Heb. 4. 2 and 6. 4. 5. 2 Pet 2. 20.

2 Hee may not onely know thoſe things before named; but alſo confeſſe them publikely, and beleeue them to be true. Alſo he may be able to talke and diſpute of any point of Diuinity very cunningly,

ningly, & be so great a maintainer of it, that he may be a publike Preacher: yet
Iam. 2. 19. if he goe no further, he may be damned;
Mark. 5. 7. and for the Diuell beleeueth, and publikely
Mar. 1. 24. confesseth Christ. *Agrippa* also beleeued all these things: also *Iudas* was a
Mat. 8. 29. Act. 26. 26. Preacher and worker of Miracles. So
27. shall many reprobates.

Mat. 10. 7. 8. 3 Thirdly, he may come to the hearing of Gods word preached, which few
Mat. 7. 12. of the world commonly doe or wil doe; yea, hee may receiue the word, and that gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the
Mat. 13. 20 21. cursed ground did so; and *Herod* also
Mar. 6 20. heard *Iohn Baptist*.

4 Fourthly, at the Preaching of Gods word hee may be so wonderfully affected that hee may tremble againe, which most men neuer come vnto, desiring to heare it as a tale, or for newes, or for bare knowledge: but euen this did
Act. 24. 26. cursed *Felix*; And *Agrippa* cryed out,
Act. 26. 28. that hee was almost perswaded to be a Christian: both reprobates.

Gen. 4. 13. 5 Hee may haue a knowledge of his grieuous sinnes, and a feeling of them,

and

and complaine of them to be great and grieuous; but so did damned *Caine*. 1 Sam. 15. 24. 25. and 26. 21.

6 Before he hath committed sinne: hee may be very sorry and troubled before he commit a sin, and vse all meanes not to doe it, which few Christians doe, committing sinne without remorse: yet if he goe no further he may be damned. For wicked *Pilate* did this, striuing to set Christ free; and pleading for him. Also *Herod*; being to behead *Iohn Baptist*. Mar. 27. 17 23. Mar. 14. 5.

7 After he hath committed a sinne, he may be very sorry for it; yea, mourne and make satisfaction: yet if he goe no further hee may be damned; for *Achab* did this, mourning and fasting. And *Iudas* also, who was so sorry that he hanged himselfe, and made satisfaction. 1 King. 21. 27. Mat. 27. 3. 45.

8 He may be accounted so glorious a member of the visible Church, as the best Minister may haue nothing to say against him: yea, hee may make such a good confession of his Faith, as he may be partaker of the Sacraments: yet a reprobate: for *Iudas* was such a one, and *Simon Magus*. Iohn 13. 2. Acts 8.

9 He may lead such a godly outward life

life, that the true Children of God may thinke him so good as themselues; hee may reuerently vse all holy and Diuine exercises; he may make much of Preachers; he may shew great zeale at the beginning, yet a reprobate; for *Iudas* was so thought of by the Apostles; he vsed all holy exercises with the Apostles, & our Sauiour; *Herod* made much of *Iohn Baptist*, *Iehu* was zealous in the beginning.

Mat. 26. 22

Mat. 6. 20

2 King. 10. 16. 18.

10 He may not onely pray publikely at the Church, which most men doe for fashion, feare, shame, or company; but also alone betwixt God & himselfe, which few doe, and God may heare his praiers: also he may desire the godly to pray for him; if he goe no further, he is but a reprobate, for the Pharises went alone to the Temple to pray; also, God heard *Ahab*; *Pharaoh* desired *Moses* to pray for him. Also *Simon Magus*, *Peter*.

1 Kin. 21. 19.

Exo. 9. 28.

Acts 8. 24.

11 He may thinke in his owne heart, that he is a very good Christian, and beloued of God, and thanke God for it, and excell in the workes of a Christian, moue him to thanke GOD, vse Prayer, Fasting, Almes, and Vpright-dealing

dealing with all men, and yet may bee damned if hee goe no further; for the Phariſes had all theſe, whom if our righteouſneſſe exceede not, we ſhal not enter into the Kingdome of heauen. Luk.18.11

12 After all this godly life led, lying on his death-bed, he may often remember God, & call vpon him; he may talke of the Ioyes of Heauen, and thinke them happy that be there, and wiſh himſelfe there; yea, he may dye like a lambe, and yet for all this be a damned creature; for many ſhall ſay *Lord, Lord,* and yet not enter into the Kingdome of Heauen. Mat.7.21. And aſſuredly, they neuer ſaid it oftner then when they were ſicke; and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: feare therefore and tremble, till you ſtride the thirteenth ſtep. Mat.25.12

13 The thirteenth ſtep, without the which no man can enter into Heauen, and bee ſaued, is true repentance, which whoſoeuer hath not, is yet no true Chriſtian. And that is a true & vnfained turning of the heart & ſoule vnto the Lord God from all our ſinnes, and is cauſed in

vs by the fearefull sight of Gods iudgements hanging ouer our heads, mouing vs to lament our sinnes from our hearts, bitterly: hauing a stedfast faith in the mercies of Christ Iesus: applying them to our selues, for our agreement with God: and leading a godly life according to Gods commandement till our death, which true Repentance when it is in any, hath the seauen properties which are before spoken of.

FINIS.

A GARDEN of Spirituall Flowers.

PLANTED BY

Ri. Ro. Will. Per. *Ri. Gree. M. M.* and *Geo. Web.*

Corrected and inlarged.

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A Direction vnto true happineſſe, ſtanding of three parts.

Admonition to the Reader.

I Pray thee (gentle Reader) firſt learne to vnderſtand this Direction, examining it in euery point, ſo that thou finde it true, and agreeing with the holy Scripture. Then conſider how thou likeſt, and alloweſt of it: Both which, if thou doeſt, thou ſhalt eaſily finde and feele the whole worke vpon thee, as it is to be deſired. The firſt part by diligent meditation, will humble and bring thee low in thine own ſight, and raiſe in thee a true ſorrow of heart, ſeeing thy deadly miſery. The ſecond part,

by the working of Gods Spirit, shall settle thee in most cleare safety and peace, by seeing thy selfe deliuered from the same misery. The third Part will shew thee how to change thy life, and conforme it vnto the will of God, and giue thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former Parts, neuer set vpon the third. And although thou attaine to the vse of them both, yet shall it be meete for thee to proue thy selfe daily by them, that thine estate may bee found good indeede, and after make the third Part in stead of a daily direction for thee, vntill thou see thy selfe reformed, and made like vnto it, which is the true vse of it, For he that is come to repentance in truth, must make a daily vse of them all three. *Farewell.*

A

A GARDEN OF Spirituall Flowers.

The first Part.

EVery one that will be saued, must first know and be perswaded in heart, of his miserable estate, layd forth in these eight points following, and bee truely humbled thereby.

Rom. 5. 1

A good note for all that will be saued.

1 That wee were created happy in the loynes of *Adam*: which happinesse he lost by his fall, and we through him; & so are brought to vtter misery.

Mans misery by *Adam* fall. Gen. 1. Eph. 4. Eph. 1. 2.

2 That this our misery consisteth first in our guiltinesse of *Adams* transgression, and our owne both originall and actuall sinnes: And secondly, in the desert and punishment therof, which is death temporall of the body & eternall both of body and soule; with all the calamities that appertaine to them both.

Wherein mans misery consisteth. Rom. 5. Psal. 51. 5. Tit. 1. 1. Rom. 1. 3.

e the ture of no.

Deut. 27. Note.

Rom 1. 18 Mat. 16. 26

Pſal. 49. 7. An eſpeciall meanes to make vs goe out of our ſelues.

Pet. 4. 11

The woful miſery of them that know not their miſery.

Rom. 7. 8.

3 That our ſinfulneſſe is ſuch, as it continually defileth all our actions, our thoughts, words and deedes; and that the puniſhment (which is Gods curſe) is ſuch as lyeth vpon vs alwaies, and in all places; ſay that wee are nothing but a lumpe of ſinne, and vnder the wrath of God continually.

4 That no man is able to ſatisfie for his ſinnes, to appeaſe Gods wrath, and to come out of this miſery, by any thing that he can doe, or that may bee done by any other man for him. And that none is able to beare and ouercome the intollerable weight of that curſe of GOD which hangeth ouer him for his ſinne.

5 That they which know not this, ſtill goe forward in it without trouble of minde, thinking their caſe good enough. They not onely know it, being full of poyſon and rebellion, for the moſt part rage againſt the doctrine therof, and become more greedy to goe on in all euill, when they ſee their ſinne for-

forbidden; or at leaſt they abide ſtill in it. But if any be pricked in conſcience, and humbled by this, he maketh a right and profitable vſe of it; as ſhall be ſeene in the ſixt point.

6 That ſeeing it is thus with men; they who haue not mourned, and yet ſee they haue cauſe, muſt ſorrow and weepe, turning their laughter into wailing, and their ioy into heauineſſe, till they ſee themſelues deliuered from this woe; for they are not to bee ignorant that there is hope,

7 That to attaine this mourning, (which is hardly wrought in vs) theſe meanes, and ſuch like are to bee vſed. 1. That wee harden not our hearts in hearing the Law, but ſuffer it to worke vpon vs. 2. To be willing to examine our hearts and liues, for the finding out of ſome ſpeciall ſinnes, and when wee ſee them, we doe not lightly paſſe them ouer, and confeſſe them, but aggrauate them, to humble vs. 3. That wee conſider the greatneſſe of the puniſhment,

4 with the eternitie thereof. 4. An ho-
5 ly despaire of any remedy from our
selues, or any other creature. 5. A per-
swading of onr selues that many are
Luk.16.26 damned for those sinnes which we liue
6 in. 6. That we weigh and consider our
Psal.50.12. Cor. 11. mortality in this life, and the vncertain-
7 ty of our death. 7. And finally, vse all
the afflictions which God layeth vpon
Ism.4.14 Heb.12.20. vs, vnto this end.
27.

Note. 8 That this mourning and sorrow-
Sam.7.1. What the end of true mourning ing for sinne, and the woe it hath
brought vpon vs, cannot appease Gods
wrath towards vs; but is required of
all vnbeleeuers, to breake their hearts,
Mat.2.37. and cause them to lament after God;
not to iustifie them before GOD, but
to make them fit to receiue the Gos-
pell, and prepare them to his voyce,
that saith, *Come vnto me, all ye that*
Mat.11.28 *trauell, and are laden, and I will giue*
you rest. For although men cannot
An especi- make account of the remedy, except
all obser- they feele their need and misery; yet if
ation. Mat.9.12 any rest in this sorrow, and seeke not
the

the remedy following in the next Part, hee shall neuer be happy: for it shall either vanish and be forgotten in time, leauing no fruit behinde, or driue them to vtter despairing.

The second Part.

HE must know and be perswaded, that he is as fully and clearely restored vnto happinesse, as hee was deepely plunged into misery: which is declared in the eight points following.

1 That God hath prouided a remedy against all this misery, by which we may be set free from it. This remedy is perfect satisfaction, and perfect righteousnesse; whereby onely wee may be freed from death, and restored vnto life: so as Gods Iustice may be fully answered, all our sinnes forgiuen, and wee adopted vnto eternall life.

2 That this Remedy is not to bee found but onely in CHRIST IESVS, who being both God and Man, hath in our

1 King. 21. Mat. 27. 5.

Note. How hee should bee raised that is cast downe by the sight of sinnes. Ioh. 3. 16. 1 Tim. 1. 14 15. 16. Mat. 1. 21. 1 Pet. 1. 18. Eight speciall remedies to bee obserued by him that would be raised. First remedy is, perfect satisfaction, & perfect righteousnesse.

2 Remedy where it is to bee found,

Esa. 53 5. our Nature, suffered the punishment due vnto our sinnes, to deliuer vs from the same; and fulfilled the righteousnesse of the Law, to iustifie vs before God: and so deliuering vs from sinne and death, hath restored vs to righteousnesse and life; being made vnto vs (from GOD his Father) Wisedome, Righteousnesse, Sanctification, and Redemption: and whosoeuer glorieth may glory in the Lord.

Rom. 5. 18 1 Cor. 1. 30. 31.

The third remedie is Faith.

3 That the onely meanes to receiue Christ, and in him saluation, is Faith in his person, mentioned in the former part of this Direction: seeing Christ hath plainely affirmed, that he is a Physitian to such sicke ones; and calleth them to receiue, that is, to beleeue it.

Luk. 5. 31. Mar. 11. Rom. 10.

What faith is.

Which Faith is a wonderfull and supernaturall grace of God, whereby wee receiue Christ & all his benefits, and is ordinarily wrought in mens hearts by the outward preaching of the Word, and the inward operation of the holy Ghost. Therefore such as seeke this, must

Iob. 1. 43. Note.

must heare Sermons often and diligently, they must bee much moued and drawne by the reports of other godly; as *Andrew* by *Peter*, & *Nathaniel* by *Philip*. And they must be encouraged to beleeue, by the example of others, who were as farre off as they: they must vse good company, as *Paul* when hee was cast downe, sought to ioyne himselfe to the Apostles,& reuerence Gods graces in the Ministers, and in his people. By these meanes many haue beene added to the Church, and beleeued.

Act 19. 16.

1 Cor 14.

4 That by these glad tidings preached in his name, & the other meanes, God draweth the hearts of such as shall enioy it, after they know that there is a remedy, to hunger after it,and desire it aboue all other things: not fleetingly, nor couertly, but feruently & constantly,so as nothing can satisfie them without it; and to prize it aboue all other things: which grace, being a peculiar gift of the Spirit,is not without faith in some measure. And though it be not in full

Acts 4 7.

The fourth remedy is to hunger after the remedy. Ioh. 6 44. To hunger after grace is a peculiar gift of the Spirit Mat. 13. 44 *Note.*

full assurance by and by, yet so as they neuer cease, till they can apply it to themselues. Which shall be, when they haue felt the sweetnesse of Christ, when they see they take the yoake vpon them, and be willingly subiect to his Word and Commandement, then they shall finde rest vnto their soules.

Mat. 11.29.

5 That wee therefore feeling what great neede wee haue of it, as hauing been pricked in our hearts for our sinne and damnable estate, and beene broken hearted; yet hauing this feruent desire after it, and so highly esteeming it as nothing more, may apply it to our selues, and doe rest perswaded (for all our vnworthinesse) that it is ours, and freely bequeathed to vs of God, because Christ is giuen of God, & hath giuen himselfe for such. And for our better encouragement hereunto, wee are to know that Christ commandeth, exhorteth, and beseecheth vs to beleeue in himselfe; so that wee neede not feare that it is presumption thus to doe.

The fifth remedie is to apply the remedie.

1 Ioh. 3. 23

Note the tender affection of Christ to vs.

6 And

6 And seeing wee are so fearefull at our first calling, that we dare not thinke wee haue Faith, know that these are sure tokens of it, if wee striue against doubting; if we, not feeling it, complaine bitterly of the want of it; if wee seeke fervently to be setled in beleeuing, if wee desire to search out the sinne which may possibly hinder vs, to expell it: and some one of these, or other Graces like them, shall euer be seene in the beleeuer by such as can iudge, though not alwaies perceiued of the party himselfe: euen as by mouing, breathing, feeling, &c. it is gathered, that life is in the body, which lyeth for dead.

The first remedy is to striue against doubting, and to labour to be setled in beleeuing.

7 That by all good meanes wee confirme this faith in vs daily: the meanes are partly those which are set down in the third poynt of the third Part, and namely, the examples of others, who of weake became strong; the often and due considering of Gods loue, that it is vnchangeable, and our owne experience, who beleeuing the Promise when wee thought

Note. The seauenth remedy is to vse al good meanes to confirme this faith in vs daily.

Remember wel the meanes. Heb. 11. 34. Iob. 13. 2.

Psal 77.11 12.

thought it impossible, may much more now be perswaded of it, and of the fauour of God, especially seeking it penitently as we did then: But if we grow not, we began but counterfaitly.

8 How to know whether Faith be confirmed, and we perswaded of our saluation. 8 Notes.

8 That if our Faith be confirmed, and we perswaded of our saluation and Gods fauour, it will appeare in vs by these signes, which may be called inseparable companions to it. First, that we haue peace with God, and reioyce for it sensibly. Secondly, that wee loue the Lord most dearely, and Gods people heartily. Thirdly, that wee haue our hearts enlarged to praise God secretly and openly, for so great kindenesse, as to preferre vs before so many thousands. Fourthly, to wonder at it in giuing thankes. Fiftly, if we pitty, comfort, and strengthen others. Sixtly, if we long to goe hence, where wee are absent from the Lord. Seauenthly, desire to goe home to him. And lastly, if we mourne for our vnkindenesse past towards God, who was so kinde to vs, euen while wee wandred from him.

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3 Rom 5.1. 1 Pet. 1.8. 1 Ioh. 3.14. Psal. 77.6. Psal 26.12.
4
5
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8 Ioh. 14.22. 2 Thes 5.13 2 Cor. 5.6.
9 Ier. 31.18. 19. Rom. 5.8.

The

The third part.

HE must vnderstand and practise to the end of his life, that manner of conuersation which God hath appointed and commanded euery faithfull Christian to walke in, after he hath once beleeued, as it is shewed in the eight points following.

Tit. 2. 11. What euery man must doe after hee hath beleeued.

1 That he that is saued by Christ, is also by him mortified vnto sinne, and regenerate vnto righteousnesse and true holinesse: and finally, is become a new creature: and being now by Faith in Christ made the childe of God, doth withall receiue of God a mind to know him, an heart to loue him, a will to please him; and in some measure also strength and power to obey him: and although with imperfection, yet with manifest difference from his former estate: and contrarily hee doth hate sin, as he loueth goodnesse.

He that is saued by Christ, is First mortified. Secondly, sanctified. Thirdly, become a new creature. 2 Iohn 5. 10. Rom. 6. 2. 4. 5. 6. Rom. 6. 14. What euery one receiueth from God, that is, a new vertue. Pro. 4. 23.

2 That the beleeuer being thus sanctified and changed, must giue all diligence

Secondly, what hee must doe

that is sanctified and changed.

Mat. 4. 10.

gence to keepe his heart in that estate afterward, and endeauour to practise a godly life in his particular actions, that is, denie all vngodlinesse in his behauiour, and worldly lusts in his heart: and contrarily liue soberly himselfe, in moderating his affections in all lawfull liberties, religiously towards men, in giuing euery one their due; and holily towards God, in worshipping and seruing him onely: In which things standeth our true repentance.

Acts 26. 18 Wherein true repentance standeth.

Thirdly, what the Lord doth to euery one that is truely reformed.

1. Pet 2. 2. 2. Pet 1. 5.

Two things necessary for euery one that would be confirmed in a christian course.

3 That vnto euery one that hath Faith, and is truely (though in weakenesse) reformed, God giueth willingnesse, readinesse and desire to vse the meanes which he hath ordained for the keeping and confirming of himselfe in this Christian course. Vnto which are necessary these two things: a certaine Direction and Order of proceeding in this estate, by obseruing our selues, that in one thing as well as another, we keepe a good Conscience: Of if we be

ouer

ouertaken, or step out of the way, yet that wee lye not still, but returne. And that Armour of a Christian set downe, the chiefe parts whereof are these fixe: Sincerity, Righteousnesse, Faith, Hope, Preparation for afflictions, and Knowledge of Gods word, to discerne the deceitfulnesse of Sinne. For the keeping of these wee must pray often, and earnestly with watching; adding thereunto, hearing of the Word preached, and the vse of the Sacraments, Reading, Meditating, Conference, good example of others, Gods Benefits and Chastisements daily meditated of, and rightly vsed, and our owne experience.

Ier.8.6.

Eph.6.14.

Nota.

Luke 18.1.

Luk.12.37.

4 That out of all that hath beene before set downe, and namely, in these three former points, wee gather out a direction to guide our selues euery day vnto the end: a summe whereof is this. First, that euery day as wee search and finde out our sinnes, we heartily dislike and renounce them and repent. Secondly,

Fourthly, what must be gathered out of the former directions, namely, a speciall direction consisting of eight parts. Iob 1.5.

2 condly, that euery day we be rayſed vp in aſſured hope of the pardon of them, by the promiſe of God in Chriſt. Third-
3 Petition 1 ly, that euery day wee keep our hart in frame, weaned from carnall liberty, and fit to any duety. Fourthly, that euery
4 Deut. 5. 29. Petition 4 day we bee ſtrongly armed againſt any
5 knowne ſinne. Fiftly, that euery day we endeauour to doe any duety comman-
6 1 Theſ. 5. 18. ded. Sixtly, that euery day wee pray for all neceſſaries; and namely, that wee watch and pray to bee ſtrengthened againſt ſinne, and ſtedfaſt in our Chri-
7 ſtian courſe. Seauenthly, that euery day our thankes for benefits already recei-
Rom. 5. 1. Phil. 4. 4. ued, and other ſtill certainely hoped
8 for, be continued. Eightly, that euery day, we hold faſt and keepe peace with God, and ſo lye downe in it. Theſe are not ſo enioyned euery day, as though it were enough barely to thinke of them
Note. euery day, but that we be accompanied with the moſt of them through the day, and ſtrengthened with the reſt; I meane Prayer and Thankeſgiuing. So that

by

by the helpe of them all, wee may bee made able to passe the day both in company and solitarinesse; at home and abroad; in afflictions and prosperity; and in all our actions of the day to honour God therein, according to that which is written, *Whether wee eate or drinke, &c.* 1 Cor. 10.

5 That wee bee watchfull to withstand and auoide all the lets which may hinder this course: as want of the meanes, and namely, the helpe of the word preached, sloathfulnesse, carelesnesse in obseruing our waies, a yeelding to temptation, commonnesse and boldnesse in sinne, and a thinking that wee are well enough alreadie; wearinesse in doing good, vntowardnesse, custome in sinne, and long lying in it, the vsing of ill company, worldlinesse, prophanenesse of heart, loosenesse of the eye, eare, tongue, &c. Fifthly, that wee be watchfull to withstand all the lets which may hinder this course. A dangerous temptation of Sathan. Apo. 3. 17. Ier. 13. 23.

6 That the Lord hath commanded, and doth promise to performe that euery one of his faithfull seruants, shal per- Sixtly, what the Lord promiseth to his faithfull seruants.

seuere in this course, by that power hee giueth them by Faith. This perswasion is no small encouragement vnto continuance and constancy in hope, patience and wel-doiug.

Seauenthly, that we often proue our repentance, whether it be sound. Wherein fiue Notes

7 That lest we deceiue our selues, we be able to proue, and doe often indeed proue, as we shall see cause, that our repentance is sound: which may appeare to vs by these notes. First, if our hearts be changed. Secondly, if we auoide one sinne as well as another. Thirdly, if we keepe our hearts with all diligence, hauing so often found them false and deceitful, so that good life may come from thence. Fourthly, if we labour to please God according to his Word, as well in well-doing, as in the deedes themselues. Fiftly, if wee still goe forward in this course without fainting or discouragement, as our knowledge increaseth; and if we fall asleepe, & offend against our knowledge, that we complaine of our corruption, and be not quiet vntill by relenting for our sinnes and earnest suing

1
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3 Pro. 4. 23.
4
5 2 Chro. 2. 25.

Can. 5. 2.

ing to God, he returne to vs againe and receiue vs; which he will doe, and then be more carefull afterward against the least occasions.

8 That this course bringeth sound Wisedome, Experience and Comfort; & teacheth vs how to carry our selues in all estates and conditions of life, whether of trouble or peace, and to answere all the cauils and quarrels of the Diuell and his instruments. It bringeth vs into most inward acquaintance and communion with God in Christ; maketh vs ready to dye, fit to liue, and to finde greater gaine in both, then in any other estate. And in one word, happy here, and happy euer. Whereas without it, the beauty and benefit of a Christian life, is smally or not at all enioyed: nor after, the kingdome of glory possessed.

Eighthly, what this christian course bringeth.

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Ioh i. 3.

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Phil. 1. 21.
Psal 1. 2.
Mat 19 21

The Conclusion.

I Haue set before thee (gentle Reader) a frame of a Christian course in these three parts. Now when in knowledge, liuing, and going about the practise hereof, it is entred vpon, and thus farre raised vp, yet it is but a house vntiled, and vnclawbed, without windowes, dores, implements, and other furniture: and therefore not so to be left. Some neuer doe so much as enter vpon: Some beginning, doe not finish it. And yet the first sort may be long beating about it. The last are grosly deceiued to let it stand vnperfected, and therefore neuer reape the benefit of it. Such are they who hauing begunne in all these three Parts, leaue off as though they had done all. But the true Christian hauing laid for himselfe this good foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant fruit of his labour notwithstanding all the troubles and dangers that may assaile him. And if thou goe about to be directed by this, take heede it waxe not loathsome to thee in time, and vsed for fashion, and not to gouerne thee, for then thou looosest the benefit of it (as one that eateth meate with a full stomack, and not for hunger) and it shall loose her beauty with thee. And yet through sloath, negligence, and loue of this world, with the pleasures of it, and manifold discouragements, this will come to passe.

Note.

The propertie of a true Christian.

Eph. 4. 16.

Note.

Mat 7. 24.

Pro. 27. 7.

FINIS.

By RICHARD ROGERS.

Directions

Directions how to liue well, *and to dye well.*

IN the Morning awake with GOD; and before all other things, offer vp vnto him thy morning Sacrifice of Prayer: wherin remember, Firſt, to giue hearty thankes vnto him for all his mercies bodily and ſpirituall; and namely, for thy late preſeruation: Secondly, make an humble Confeſſion of thy ſins, with earneſt deſire of pardon: Thirdly, aske ſuch neceſſaries as are requiſite for thy ſoule and body, with feruent requeſt to be relieued in them: and namely, deſire his bleſſing vpon thy labours in thy calling in the day to come.

Three things to be remembred in the morning.
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In what place ſoeuer thou art, let this perſwaſion abide in thine heart, that thou art before the liuing God: and let the remembrance hereof ſtrike thine

Whereſoeuer thou art, be perſwaded thou are in Gods preſence

heart with awe & reuerence, and make thee afraid to sinne.

Make conscience of idle thoughts.

Make Conscience of idle, vaine, vnhonest,& vngodly thoughts: for these are the seedes and beginnings of actuall sinne in word and deede.

Note specially thy bosome sinnes.

Haue a speciall care to auoide those sinnes which thou findest thy Nature most prone vnto; and eschew those prouocations which were wont most to preuaile against thee.

This will keepe thee from many temptations.

Follow with faithfulnesse and diligence thy lawfull particular Calling in which thou art placed.

This will cause contentment.

Thinke euermore thy present estate and condition to be the best estate for thee, whatsoeuer it be; because it is of the good prouidence of God.

This will procure much comfort.

Looke well to thy carriage in company, that thou doe no hurt by word or example; nor take any from others; but endeauour rather to doe good.

Note.

Vse ciuill honesty towards all men: good Conscience, and good Manners must goe together.

If

If at any time against thy purpose thou be ouer-taken with any sinne, lye not in it, but speedily recouer thy selfe by repentance.

A good Caueat.

When any good motion or affection doth arise in thine heart, suffer it not to passe away, but feede it by reading, meditating, or praying.

This will occasion thy communion with God. This will increase feruencie.

Esteeme of euery present day, as of the day of thy death: and therefore liue now, euen as though thou wert now dying: and doe those good duties euery day, which thou wouldest doe, if this were thy dying day.

A good preseruatiue against sin.

At the end of the day, before thou lye downe in thy Bed, call to minde how thou hast spent the day that is passed: thy misdoings repent, and praise God for assisting thee with his grace in the duties which thou hast performed.

Thankesgiuing a good meanes to get new benefits.

Sleepe not at night, before thou hast commended thy selfe by prayer into the hands of God: for thou knowest not whether (sayne asleepe) thou shalt rise againe aliue.

A good meanes to be kept in safety.

Let

Remember this, and practise it.

Let prayer bee the Key to open the Morning: and the Barre to shut in the Euening.

Walke as the Children of light.

Note.

As the iust liue by Faith; so the iust liue the life of Faith. Now they liue the life of Grace; one day they shall liue the life of Glory.

Directions how to dye well.

This will be a good meanes to make thee to liue well.

THinke that the greatest work thou hast to finish in this world, is to die well; and to make an happy departure out of this world. They which die well, die not to die, but to liue eternally.

A good Factor will be sure to haue his accompts readie when hee expecteth euery day to be called for them.

Be euery day ready to leaue this life. That man doth finish his dayes in best sort, that euery day esteemeth the last day of his life to be present & at hand.

Endeauour before death come vpon thee to pull out his sting, and take from him his power and strength, by humbling thy selfe in the time present, for all

all thy sinnes past, and by turning thy selfe vnto GOD for the time to come. That man can neuer dye ill, that hath a care to liue well.

A good obseruation. Remember to obserue this rule. It is good to doe it before hand, but doe not now deferre it.

Inure thy self by little and little to die, before thou come to that point that thou must needs die. He that leaues the World before the World leaues him, giues Death the hand like a welcome Messenger, and departs in peace.

Chiefly when thou art visited with Sickneſſe or olde age, thinke either of these a Summoner, warning thee ere long to appeare before the great Lord, Iudge of all the world: therefore now prepare to set all things in good order, and make thine accounts ready.

Make a new examination of thy life and conuersation passed. Make a new confession vnto God of thy new and particular sinnes: as God sends new corrections and chastisements, make new prayers, & more earnest then euer before for pardon of thy sinnes, and reconciliation with God in Christ, by all meanes

A good meanes to be kept from great and heauie afflictions.

meanes auoid those sinnes which thou findest and feelest to increase the wrath of God against thee.

An especiall note whereby we may be assured our sinnes are pardoned. The neglect of this too common a fault euen in Gods children.

Seeke reconciliation with thy neighbour by free forgiuenesse of them that haue offended thee; and earnestly desire to be forgiuen of all that haue bin offended by thee. Set thine house and familie in order, by disposing of thy worldly Goods in thy Will and Testament; thereby thou shalt dye not the more quickly, but the more quietly: and preuent the brawles and iarres that otherwise (when thou art gone) may arise from thine heyres. Thou partest with earthly possessions, and art going to take possession of heauenly. In the last agony of death, when all things in and of the world doe faile and forsake thee, rest thy selfe by Faith, on the fauor and mercy of God in Christ, and comfort thy selfe in the Lord thy GOD. What shall seperate from the loue of God in Christ? not life nor death.

It is a notable shield against the temptations of Satan.

Let thine Heart and Tongue be still im-

imployed in prayer to the Lord: First, for patience in thy trouble: Secondly, for comfort in thine affliction: Thirdly for strength in thy weakness: Fourthly, for deliuerance at his pleasure. Yea, endeauour euen to die praying: when thou art in the depth of miseries and at the gates of death, there is a depth of Gods mercy, which is ready to heare & helpe thee: Misery must call vpon Mercy.

What the heart and tongue of the childe of God should be imployed about in sickneſſe.
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Be willing and ready to depart out of this world, without murmuring or repining, whensoeuer, wheresoeuer, or howsoeuer it shall please the Lord to call thee. For why shouldest thou vnwillingly suffer a short death, that will bring thee to the fruition of eternall ioyes? Perswade thy selfe, that if thou liue, by the mercy of God, thou shalt doe well: But if thou die, doubt not but thou shalt doe better. And with a free heart speake it: *Come Lord Iesus.*

Note for thy comfort. For this purpose be carefull with *Paul* to haue a cleere conscience both before God and men.

Lastly, when thou feelest death approaching, commend thy departing soule into the holy hands of God: He gaue

Get faith, and thou wilt neuer desire to liue long if God call for thee.

gaue it, to him surrender it againe. So laying thy selfe downe to sleepe and rest, God shall make thee dwell in euerlasting safety.

It will be a blessed and happie change.

The Graue is ready for me.

Iohn 17.1.

A good life till death, and a good death after a good life, are the best meanes to attaine an eternall happy life in heauen. As death knaeth thee, so shall iudgement finde thee.

Note.

Christ is to mee, both in life & death, aduantage.

To preserue thine heart in cleannesse.

Often meditate of GOD, and good things. Carefully watch ouer thine outward Senses, chiefly thine eyes, and thine eares. Be alwayes doing something that is good.

Idlenesse hath euer binne found a dangerous sinne.

To preserue thy tongue from sinne.

Fore-thinke whether it be lawfull and fit to be spoken.

Oh that euery one would practise this rule.

Auoide all superfluitie of words and need-

needlesse speeches.
Affirme no more then thou knowest to be true.

To keepe thy life in holinesse.

Doe all things as in Gods sight.
Eschew the company of those that are ill-disposed.
Thinke daily of thy death, and that last great account.

FINIS.

By W. PERKINS.

Afflictions, the lot and portion of the righteous: The benefit to these to whom they be sanctified.

IT is good for me, saith *David*, that I haue beene afflicted, in whose example we may behold that euen the godly themselues are subiect to many afflictions: The deareſt of Gods children may & doe often times suffer affliction with variety, extremitie, and continuance;

A good meanes to keepe from hypocrisie.

Psal. 119 71

The deare children not God subiect to many sore afflictions. Psal. 34. 19

Pſal. 20. 5. Note. Pſal. 89. 30, 31. 32. 33.

tinuance: many ſaith *Dauid*, are the troubles of the righteous, yea, GOD doth many times feede his owne children with the bread of teares, and giueth them teares to drinke in great meaſure, and he threatneth euen thoſe with whom he hath made a ſure couenant, and from whom hee will neuer take his mercy and louing kindeneſſe, that if they forſake his Law, and walke not in his iudgements, he will viſit their tranſgreſſion with the rod, and their iniquitie with ſtroakes. And Saint *Iames* exhorteth the faithfull to count it exceeding ioy, when they fall into diuers tentations or afflictions.

Iam. 1. 2. 2 Sam. 23. 1 2 Sam. 12. 14

Dauid. Pſal. 73. 14. 1 Sam. 26. 20. and 22. 3. and 23. 19 20.

The Prophet *Dauid*, a man ſet vp on high, annoynted of the Lord, and after Gods owne heart, affirmeth of himſelfe, that he had beene daily puniſhed and chaſtiſed euery morning; euery day that went ouer his head brought with it ſome affliction or other: he was perſecuted by *Saul*, and hunted by him as a Partridge on the mountaines: he was falſly

falsly accused by *Doeg*; betrayed by the *Ziphims*, derided by his wife that lay in his bosome, *2 Sam.6.20.* many heart-breakings with his children: *Ziglag* sacked and burnt by the *Amalekites*, which was giuen him by *Achish* King of *Gath*, and his wiues that were the comfort of his life, were taken prisoners; yea, it may appeare to all that shall reade his story in both the bookes of *Samuel*, that as if hee had beene a man borne to misery, he scarce had one good day in all his life. 2 Sam. 6. 20.

Neither was this the case of *Dauid* alone, but euen all the Children of God mentioned in the Scripture, haue beene partakers of the same condition. *Iacob* on whom GOD had set his loue before he was borne, was many waies afflicted in the greatest part of his life: He was hated of his brother, and forced to flie into a strange Countrey, and liue as a seruant for the space of twentie yeares: He was vexed with the vnkinde vsage of his churlish Vncle, who

All Gods children taste of affliction.

Iacob.

Gen. 31. 41

notwithstanding his faithfull seruice, changed his wages ten times: hee was slandered by his cousens the sonnes of *Laban*: hee was grieued with the peeuish behauiour of his wiues, and much discomforted by his children.

Iob. Iob 1. 8.

Iob likewise, one of whom the Lord testified, that hee was an vpright and a iust man, one that feared God, and eschewed euill, yet his life for a long time was euen a mappe of misery: it was no small affliction to loose his substance all in a day, to haue his children pitifully dismembred, to haue his wife and friends to play the miserable comforters, to adde affliction to his misery, and which was worst of all to him, to haue the terrors of God to fight against him.

A great affliction.

Iob 16. 2. & 6. 4.

Salomon. 1 Chro. 22. 10.

Salomon also, of whom the Lord said, before he was borne, He shall bee my Sonne, and I will bee his Father; and concerning whom, hee promised that his mercy should neuer depart from him, as hee tooke it from *Saul*: yet when he turned his heart from the Lord,

2 Sam. 7. 15

willing to goe towards *Canaan*: so were it not for the crosses and afflictions of this life, Gods children would not so heartily long and willingly desire for the Kingdome of heauen. As therefore a louing Nurse puts worme-wood or mustard on the breast, to make the childe the rather to forsake the dug: so God mixeth sometime affliction with the pleasures and prosperitie of this life, lest they should forget God, and fall into too much loue of this present euill world.

Last of all; there is a good end of our afflictions in respect of others: If we be constant and couragious vnder the crosse, our example is a notable incouragement vnto others to tread in our steps. If wee be fearefull, others may learne what frailtie is in man, and thereby may bee moued to pitty vs, and to pray for vs, and comfort vs, as if it were their owne case, and to watch more carefully ouer themselues. The third in respect of others.

To conclude, the way to euerlasting glory,

glory, is by this meanes as it were chalked out, for hereby all men may see that whosoeuer will liue righteously in Christ Iesus, must suffer afflictions.

Hereby it may appeare, that the Lord doth not send afflictions to his children, as punishments for their sins, but hee sendeth them for other good ends and purposes.

First vse, to apply our owne afflictions vnto their right end.

First therefore, this must teach vs to apply our afflictions, as sickenesse, pouertie, banishment, imprisonment, and the like, vnto the right end; not the more the hand of God is vpon vs, the more to harden our hearts (as *Pharaoh* did in *Egypt*:) but our visitation must

1 make vs better; namely, first, it must make vs more penitent for our sinnes.

2 Secondly, to make vs more humble in

3 heart. Thirdly, more stedfast in faith.

4 Fourthly, more watchfull ouer our selues, lest that if wee profit not by so effectuall meanes, our sickenesse and other afflictions be vnto vs but the beginning of euils.

Lord, and kept not that which he had commanded him, the Lord raised him vp aduersaries one after another, which molested him with warres all the daies of his life: and after his death, tenne tribes of the Kingdome fell from his Sonne. 1 Kin. 11. 9. 10. 1 King. 11. 14, 23. 26.

And *Hezekiah*, a man so vpright in the sight of the Lord, as after him none like him of all the Kings of *Iuda*: was notwithstanding exercised with grieuous and continuall afflictions; and first of all, *Senacherib* King of *Assiria*, came vp against all the strong Cities of *Iuda*: and hee to make his peace was constrained to giue him three hundred Talents of siluer, and thirty of gold, and yet notwithstanding al this, he presently sent after a great army against *Ierusalem* to destroy it, & he was no sooner by Gods mercy deliuered out of this danger, but straight way hee was visited with a sore sickenesse. *Hezekiah.* 2 King. 18. 5. 5. Verse 13, 14, 15, 16. 17. and 19. 10. 11. and 20

So *Lazarus*, at whose death the Angels were imployed, to carry his soule into *Lazarus.* Luk. 16. 22. 23, 25

into *Abrahams* bosome, was in his life, poore, impotent, harbourlesse, distressed, and vnpittied.

Heb.11.36 37.38. Behold, likewise those of whom the Apostle speakes of, of whom the world was not worthy, were tried, some by mockings and scourgings, some by bonds and imprisonment: They were stoned, they were hewne asunder, they were tempted, they were slaine by the sword, they wandered vp and downe in sheepes skins and goates skins, being destitute, afflicted, and tormented.

The afflicted in the Apostles time. And as this is true in the generall, that the children of God are subiect to many and great afflictions: so it is true also in the particular, that there is not any kinde of calamity but it may befall a godly man.

Noah. Gen.6.9. and 9.22. 25 What greater griefe to godly Parents, then to haue wicked and graceless children? *Noah* an vpright man, had a wicked *Cham*, that scoffed at his Fathers infirmities, and therefore hee and his posterity were accursed: *Abraham*

Abraham.

ham had a wicked *Ishmael*, that by scoffes persecuted holy *Isack*: *Isack* had a prophane *Esau*, that grieued his Parents, and made his Mother weary of her life, setting himselfe of purpose to displease his Parents, by taking him wiues of other nations: Good *Iacob* was troubled with *Simeon* and *Leui*, brethren in euill: old *Elie* had sons that were wicked, and knew not the Lord: who by their vilde dealing in lying with women, made the sacrifices of the Lord to be abhorred, *1 Sam. 2. 12. 17. 22.* Faithfull *Samuel* had sonnes that walked not in his waies, but turned after lucre, and tooke rewards, and peruerted iudgement.

Gen. 21. 9. *Isack.* Gen. 26. 34. 35. & 27. 46. & 28. 8. 9.

Iacob. Gen. 34. 30. & 49. 5. 6.

1 Sam. 3. 20. and 8. 3.

And *Dauid* a man after Gods owne heart, had great heart-breaking by his children, as euer Father could haue; as first, *Ammon* most beastly rauishing *Thamar* his owne sister: Afterward *Absolom* to reuenge that villany, trecherously slew *Ammon*, and in the end, rebelled against his Father, drane

Dauid.

2 Sam. 13. 14. 24. 28.

Cap. 15, 16, 27, 18

him out of his Kingdome, and had not God preuented him, would haue taken the Crowne off his head.

Iob.

It is no small miserie to be exposed to open contempt, and to be made a laughing stocke to base people, and this was *Iobs* case in a high degree, as *Iob 8. 9. 10.* this was not offered him by strangers alone, but euen in his owne familie: and *Dauid* likewise had his part in the same crosse.

Iob 31. 4. Indignity.

Psal. 35. 15 16. & 69. 11, 12. Gen. 39. 19 20.

Ioseph.

It is a grieuous thing to liue in prison fast bound in misery and iron: and yet *Ioseph*, a good man, by the false accusation of his Mistresse, was put in prison, and so continued diuers yeares.

Ieremy. Ier. 1. 5. 1 King. 22. 27.

Ieremy, a man sanctified before hee came out of the wombe, was often brought into this affliction, as *Ier. 20. 1. 2. and 32. 2. and 37. 15. 16. and 38. 6.* So likewise *Micaiah*, a faithfull Prophet, was by *Ahab* put into prison, and was fed with the bread of affliction, and *Peter* the Apostle by *Herod* put into prison, and there both hands and

Micaiah. Act. 12. 4. 6. 7

Peter. and 16. 23. 24.

feete

feete bound with chaines: *Paul* and *Silas* also deliuered to a cruell Iaylor, which cast them into the dungeon of the prison, and made fast their feete in the stockes; and so were many of the blessed Martyrs in time of Popery.

Paul and *Silas.*

Many blessed Martyrs 2 Cor. 11. 25.

Shipwrack a heauy affliction, yet *Paul* suffered it thrice, and what extremity he was in may appeare, *Acts 17. 18. 19. 20.* It is great heauinesse to loose a friend, yet *Dauid* lost *Ionathan*, whose soule was knit to the soule of *Dauid*. The losse of children is a great griefe to louing and kinde Parents, yet *Aron* lost his two sonnes, *Nadab* and *Abihu*, consumed with fire both in a moment. *Eli* a good man, had his two sonnes, *Hophni* and *Phineas* slaine both in one day: *Iob* also had his seauen sonnes and three daughters crusht to pieces with the fall of a house: *Dauid*, to the exceeding griefe of his soule, had *Absolom* his sonne taken away in his sinne.

Paul. Acts 17. 18 19. 20.

Dauid.

Aron. Leu 10. 2

Eli. 1 Sam. 4. 18

Iob. Iob 1. 2. 19

Dauid.

It is also a great affliction for a man to be depriued of the wife of his youth,

Pro. 5. 19

which hath long laine in his bosome: And yet this befell *Abraham* depriued of *Sara*, and *Iacob* of *Rahell*: So also a poore woman, to loose a louing husband, and so was *Naomy* depriued of her husband and left without maintenance: So likewise the Prophets wife, besides the losse of her husband, was left in debt, and had nothing to pay: the merciless creditor came to take her two sonnes to be his bond-men.

Abraham. Gen. 22. 2. and 35. 19
Naomy. Ruth 1. 3. 2 King. 4. 1.
The Prophets wife.

Rachell. Gen 35. 17 1 Sam 4. 18

It is vncomfortable to die in childebirth, and yet it was the case of *Rachel Iacobs* wife: it is fearefull to die a violent death, and yet the good old *Elie* hearing of the losse of the Arke, fell back & brake his neck. So likewise the Prophet that went to *Bethel*, was slaine by a Lyon, and his carcasse cast in the way: good *Iosiah* slaine in the warres of *Pharaoh-Neco*; nay, a man may bee so left to himselfe, as he may commit such a sinne whereby he may diserue to bee cut off by the sword of the Magistrate, and yet still be the childe of GOD:

Elie. 1 King. 13. 14.
The old Prophet.
Iosiah.

and

and such was the sinne of *Dauid*, by the expresse law of God, to be cut off if there had beene any Magistrate aboue him that had had power to inflict it.

Dauid.

But besides all these outward afflictions, the children of God may be, and often are subiect to inward feare and horrour of conscience. *Iob* complaineth that the arrowes of the Almighty were in him, and *Dauid* crieth out, My God, my God, why hast thou forsaken me? and in another place hee saith, When I held my tongue, my bones consumed, when I roared all the day long. For thine hand was heauie vpon me day and night, and my moysture was turned into the drought of summer; And in another place he maketh a lamentable complaint, as if he had beene brought to the very pit of desperation: And *Hezekiah* that good king complaineth, that the Lord had (like a Lyon) broken all his bones. By this wee may see what the condition of Gods deare children are: therefore the Church of God

The children of God are subiect to inward afflictions. *Iob.* Iob 6.4. *Dauid,* Psa.22.and 32 3.4. Psal.38.2.3 4.5.6.7.8 *Hezekiah.* Isa.38.13. 14.

The Church of God compared to a Lilly among Thornes *Obiect.*

GOD is compared to a Lilly among Thornes, though it be louely and beautifull in the sight of God, yet it is subiect to many miseries and molestations.

But some might obiect and say, Our Sauiour Christ hath satisfied the iustice of GOD for our sinnes, and therefore God cannot iustly punish them againe in vs.

Answ. To this may be answered: that God doth not bring afflictions vpon his children as punishments for sinne, but he hath other ends for which he afflicteth them.

The ends for which God afflicteth his, may be reduced to three heads.

Now the ends for which hee doth afflict his children, though they bee many, yet they may be reduced to three heads. Some of them are in respect of God, some in respect of vs, and some in respect of others.

The first in respect of God.

Iob. 9. 2. 3.

The end that GOD aimeth at in respect of himselfe, is two-fold; first, thereby to manifest his owne glory: as the man that was borne blinde, our Sauiour

Sauiour said, it was not for his owne, nor his fathers sins, but that the works of God might be shewed on him.

No small glory redoundeth vnto God by the afflictions of his children: As the power of God is more magnified and declared in aduersity, then euer it could bee in prosperity: For when wee are in prosperity, and see no euill, we seeme not to stand in need of Gods helpe, but when God deliuereth vs out of trouble, then is his power manifested, and we haue occasion offered to glorifie him.

No small glory redoundeth vnto God by the afflictions of his children.

1 His power.

Secondly, to declare his anger and indignation against sinne, that when the wicked shall see that Gods dearest children, if they take liberty to sinne, doe not escape the rod, they may know what themselues are to looke for at his hands.

2 His anger.

The ends that God aimeth at in respect of vs are diuers: God which is infinitely good, seeketh nothing in afflicting his children, but their good.

The second in respect of vs.

First,

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First, to correct vs for our faults, and so to bring vs to repentance and amendment of life, lest our sinne be our destruction. Secondly, to humble the pride of our hearts, by the feeling of our owne frailtie and misery. Thirdly, to trie and exercise the graces that are in vs, and to examine whether wee stand as fast to God in the time of aduersity, as wee seemed and promised to stand to him in time of prosperity, and that it may appeare to others what excellent things God hath wrought in vs, thus said *Iob* of his afflictions: hee knew they were no punishments of his sinnes, as his friends would haue perswaded him, but trials of his faith and patience. God will not suffer the graces of his children to lye idle in them, as our Faith, our Christian courage, our patience, and especially our loue to God: It is nothing to trust God, when all things goe well with vs; but when wee are in sickenesse, pouerty, or any other calamity, then with *Iob* to say, If thou kill

God will not suffer the graces of his children to lie idle in them.

kill me, yet I will truſt in thee, is a matter of great difficulty, the fire of affliction tryeth the graces of the godly, but it doth not conſume them. Fourthly, to caſt off carnall ſecurity, and preuent ſinne to come; there is ſuch a maſſe of corruption in the beſt of vs, as that vpon euery occaſion we are apt to fall into ſinne, and for preuenting thereof, it is neceſſary the Lord ſhould afflict vs; with one croſſe God maketh two cures, the chaſtiſement of ſinnes paſt, and the preuenting of ſinne to come. Fiftly, by afflictions the Lord doth giue vs ſome comfortable teſtimony of the reſurrection to a better life: for ſeeing the godly euen for the moſt part in this life ſo euill intreated, they may aſſure themſelues, that in the life to come there ſhall be a bleſſed change and alteration. Sixtly, by afflictions we are made conformable to Chriſt; for he was not exempt from the Croſſe: why then ſhould wee looke to bee exempted from that condition, which

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Chriſt

Christ our head was to vndergoe.
7 Seauenthly, by afflictions the Lord doth seale vnto vs the assurance of our adoption, whom the Lord loueth, hee chastiseth, & he scourgeth euery sonne that hee receiueth, and hee is a bastard that is not corrected: it is a sure note that when God seeth sinne and smites not, there hee detests and loues not; therefore it is said, that he suffered the wicked sonnes of *Elie* to continue in their sinnes without correction, because the Lord would slay them: affliction therefore is a seale of adoption, no signe of reprobation: for the purest corne is cleanest fanned, the finest gold is oftest tryed, the sweetest grape is hardest pressed, and the truest Christian
8 heauiest crossed. Eightly, to weane our hearts from too much louing the world and worldly vanities, and to cause vs more earnestly to desire and long for eternall life: for as the children of *Israel*, had they not bin ill-intreated in *Egypt*, would neuer haue beene so

willing

Secondly, againe, this serueth to teach euery one to iudge wisely; not rashly to conclude, when we see one afflicted with some heauie crosse, that surely it is GODS iudgement vpon him for his sinne. So dealt the *Barbarians* with *Paul*, *Acts 28. 3. 4.* so dealt the friends of *Iob* (though otherwise very wise men) censuring him to be an hypocrite, *Iob. 8. 4. 11. 6. 22. 5. 6. 7.* and so did the Disciples of our Sauiour Christ, when they saw a man that was borne blinde, for whose sinne is it say they, his owne or his Parents? We must take heede lest we condemne the generation of Gods children.

Second vse, to teach vs to iudge wisely.

Saint *Austen* hath an excellent saying to this purpose: Although (saith he) the godly and the wicked be alike afflicted, yet they bee distinct the one from the other, there remaineth an vnlikenesse of the sufferers, in the likenesse of their sufferings: For as vnder one and the same fire, gold shineth, and chaffe smoketh; and vnder one and

The difference betweene the godly and the wicked in one and the same affliction.

the same flaile, the straw is broken in pieces, and the corne is purged: so one and the same affliction on the godly, and on the wicked, trieth, purifieth, and melteth the one, but destroyeth and vtterly vndoeth the other; it is specially to be obserued, how he is qualified that suffereth: so one and the same Sunne causeth the dung to stinke most horribly, and the flowers to smell most sweetly: so that afflictions are like the red Sea, where the *Egyptians* were drowned, and the *Israelites* saued.

The third vse, for comfort to the afflicted.

Thirdly, from hence the afflicted may gather this comfort: first, that God correcteth him of loue, as a Father, and punisheth him not as a Iudge. Secondly, God will lay no more vpon him then hee will make him able to beare. Thirdly, God will giue an issue to the temptation in due time, as shall be best for him.

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Necessarie considerations.

Secondly, againe, let the afflicted consider how little his paine is in regard of that which God could send. First,

doth thy head, thy heart, thy belly, or any other part grieue thee, is one member distressed, yet is not thy case like *Iobs*, all his members were afflicted at once. Secondly, is thy whole body afflicted? yet is not thy case like *Dauids*, when being distressed in soule hee cried out; My heart trembleth within me, and the terrours of death are come vpon me. Thirdly, is thy soule distressed? yet is not thy affliction like those that lie yelling in hell, in fire vnquenchable, weeping and wailing, and gnashing of teeth, and haue not so much as a drop of co'de water to coole their tongues.

Iob 2. 7.

Psal. 55. 5.

Thirdly, then let the afflicted thinke thus with himselfe: First, is one member grieued? God could smite all. Secondly, am I heart-sicke? God could inlarge my heart, and therewithall my paine seauen-fold more. Thirdly, am I distressed in soule? God could giue me ouer into desperation. Fourthly, am I distressed both in body and soule? God

These consideracions will much abate our impatience.

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could throw both body and soule into hell fire.

Our punishment euer lesse then wee deserue.

Fourthly, also let the afflicted consider, how much lesse his affliction is, then he deserueth: the reward of sinne is death, that is, the curse of God, hell fire, vtter confusion both of soule and body.

The best Saints of God haue not beene free from afflictions

Fifthly, let the afflicted consider, that the best Saints of God haue beene subiect to the like distresse: *Iacob* wrestled with God, and preuailed with men, yet subiect to sickenesse: *Iob* an vpright man and iust, yet was he smitten with vlcers from the head to the foote: *Elizeus* an holy Prophet, yet he sickened and died: manifold are the examples in Scripture of the children of God that haue tasted of deepe and bitter afflictions, yet may the afflicted gather comfort that hee is the childe of God; for God scourgeth euery sonne that he receiueth.

The ioyes of heauen

Sixtly, let him consider how great the ioyes of heauen are which are laid

in store for him if he patiently abide the Lords visitation, euen such as the eye hath not seene, neither hath the eare heard, neither is the heart able to censure: for will he say with *Paul*, I count that the afflictions of this present time are not worthy the glory that shall be shewed to vs; thus will the hope of the ioy to come, asswage the paine of the present maladie.

prepared for the afflicted. 1 Cor. 2. 9.

Rom. 8. 18.

Seauenthly, this is another argument of vnspeakeable comfort to the children of God, that the greater their afflictions are, the greater shall their glory bee. And hereof we haue a worthy example of *Ioseph*; For after the manifold and great calamities which hee indured for many yeares, hee was exalted by *Pharaoh*, made Lord of all his house, and ruler through all the land of *Egypt*.

The greater our affliction is, the greater our glory.

Gen. 45. 8.

And it is worthy to be noted, that for some thirteene yeares wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighty yeares, as may easily bee gathered out of the

A worthy example in *Ioseph*.

SEVEN TREATISES,

Sym. 4. 60. 19

CONTAINING SVCH DIRECTION AS IS GATHERED OVT OF THE HOLIE SCRIPTVRES,

leading and guiding to true happines, both in this life, and in the life to come: and may be called the practise of Christianitie.

PROFITABLE FOR ALL SVCH AS HEARTELY DESIRE THE SAME: IN THE WHICH, more particularly true Christians may learne how to leade a godly and comfortable life euery day.

PENNED BY RICHARD ROGERS, PREACHER OF the word of God at *Wethersfield* in Essex.

DEVT. 33. vers. 12.

The beloued of the Lord shall dwell in safetie with him, who protecteth him all the day long.

PSAL. 84. vers. 10.

One day in thy Courts is better then a thousand other where.

AT LONDON
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TO THE RIGHT VERTVOVS, HIGH, AND MIGHTIE PRINCE,

King IAMES, our dread Soueraigne, by the grace of God, King of *England, Scotland, France* and *Ireland*, defender of the faith, &c. long life, happie daies, and most prosperous raigne.

MOst gracious and dread Soueraigne Lord, I haue not presumed vpon this dedication, as being ouertaken with the forgetfulnes either of your Maiesties greatnes, or mine owne pouertie: For I confesse, that if comparison were made that way, I might worthily be blamed of presumption. But the truth is, that I laid in balance your mind rather then your Maiestie, and the argument rather then my penning of it. In this I confesse I presumed, and I trust without desert of blame, that as you haue preferred godlines before glorie in the middest of this glorie which God hath brought you vnto: so you will preferre a treatise of godlines, thus simply furnished, before a glorious stile. Which is not seldome repugnant to the simplicitie of holie things. And yet my meaning is to confesse to your Maiestie, that this argument deserued both a more learned and more gracious penne then mine. To which I would with al my heart haue giuen place, if I had either seene before me, or heard behinde me the footsteps of any tending that way that I goe, though I confesse, there are some to bee seene trauailing in waies neere adioyning to this.